

CENTRAL CONGREGATIONAL  
CHURCH  
FALL RIVER, MASS.



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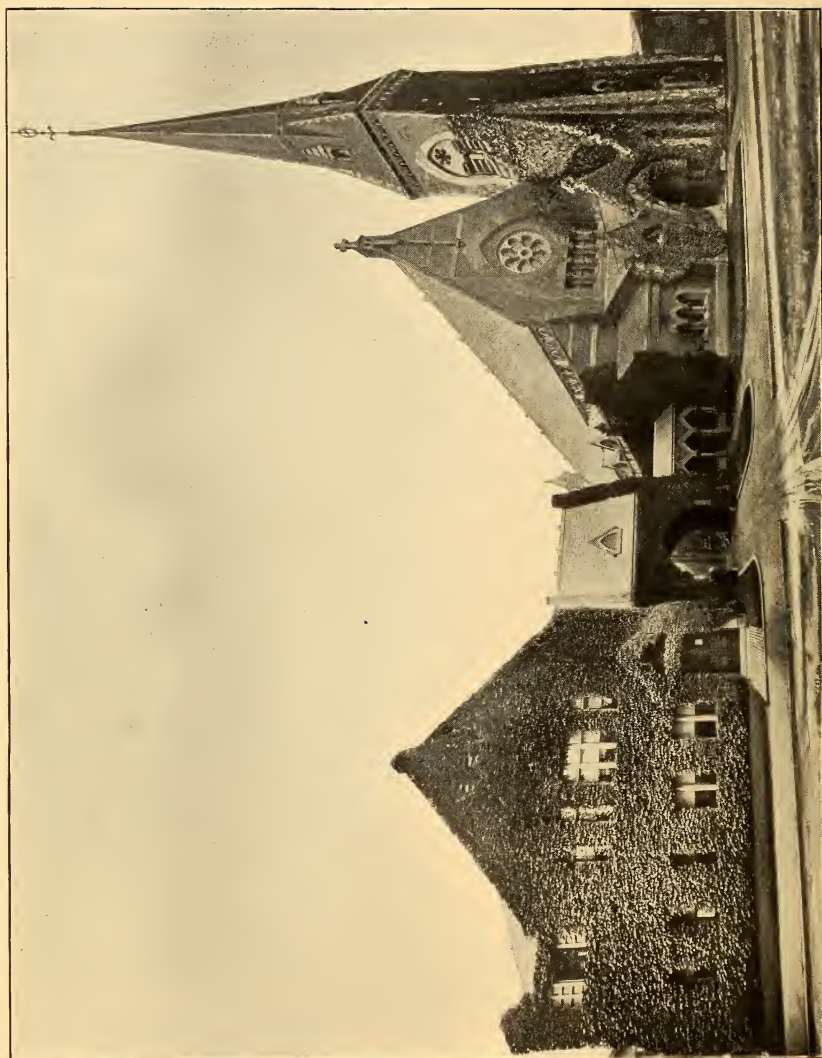
Central  
Congregational  
Church



FALL RIVER  
MASSACHUSETTS







CENTRAL CONGREGATIONAL CHURCH  
Corner Rock and Franklin Streets, Fall River, Mass.



HISTORY  
ANNALS AND SKETCHES  
OF THE  
CENTRAL CHURCH  
OF  
Fall River, Massachusetts

A.D. 1842 — A.D. 1905

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*WITH PORTRAITS AND VIEWS*

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WRITTEN AND COMPILED BY  
MRS. WILLIAM CARR  
MRS. ELI THURSTON  
MRS. CHARLES J. HOLMES

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EDITED BY HENRY H. EARL, A.M.

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FALL RIVER, MASS.  
Printed by Vote of the Church  
1905



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“ There is so much Good in the  
Worst of us,  
And so much Bad in the  
Best of us,  
That it hardly behooves  
Any of us  
To ‘criticise’ the  
Rest of us.”



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## Foreword

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"If the history of the Church in general is of all history most important, and events relating to it, apparently trivial, possess in the sight of God more interest than revolutions and overthrow of thrones and empires, then the history of an individual church even for a limited period is to itself worthy of record and review." So wrote the pastor and deacons of Dr. Thurston's time in an annual report; so thought the officers and members in church meeting assembled, June 13, 1904, when they instructed their chairman, Dr. Swift, to appoint a committee who should gather material for a church history. He nominated Mrs. William Carr, the only surviving original member of the Church, Mrs. Thurston, widow of Dr. Eli Thurston, and Mrs. Charles J. Holmes, wife of the senior deacon.

After some nine months spent in examining records, gathering material, and devising a general plan for the work, the committee reported progress, and asked for information as to the extent of its powers. The report was accepted, the committee continued, and given full power to proceed with the work on lines suggested.

Early in June, 1905, a circular letter was issued by the committee, describing their work, giving the estimated cost of publishing the book, and asking for voluntary subscriptions to pay for the same. Before the first of July sufficient money and pledges were received to warrant the continuance of the work as proposed. Three deacons of the Church were called to assist in the further prosecution of the work: Deacon Henry H. Earl to the editor's chair; Deacon Newton R. Earl to aid in the publication of the book, and Deacon Charles J. Holmes to receive and have charge of the subscription fund. To the hearty coöperation and untiring zeal of these gentlemen, and their experience and efficiency in editing and embellishing the book, is due in a large

measure whatever of success has been attained. The committee wish to acknowledge their indebtedness to all friends who have in any way assisted them, and to voice their appreciation of papers prepared by Deacon Charles A. Baker, Mrs. Alanson J. Abbe, Miss Anna H. Borden, and Mrs. James F. Jackson.

The aim of the committee has been, not so much to give a literal presentation of every passing event, as to record the varied experiences through which the life and work of the Church has been broadened, deepened, and made more fruitful. Sixty-three years of active church life have passed in review before us,—some of unusual prosperity, when the air was filled with the song of “The Harvest Home” and the church opened wide its doors to receive the returning gleaners bringing their sheaves with them; others of sore trial and adversity, when with David we were led to say, “All Thy waves and Thy billows have gone over me”; some filled with earnest work crowned with large success; others seemingly less fruitful and with but little if any sign of outward growth. Through all the years, however, there is clearly discernable, a growing sense of the responsibility of the Church for the moral and spiritual uplift of the life of the community, and a strengthening of the tie which binds all in one common brotherhood.

MRS. WILLIAM CARR.

MRS. ELI THURSTON.

MRS. CHARLES J. HOLMES.

HISTORY AND ANNALS  
OF THE  
Central Congregational Church  
OF FALL RIVER, MASS.

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Introduction

THE First Congregational Church in Fall River, the mother church, was organized by an ecclesiastical council regularly convened for the purpose, January 9, 1816. Five persons, viz., Richard Durfee, Welthe Durfee, Joseph Durfee, Elizabeth Durfee, and Benjamin Brayton, constituted its original membership. This little company, weak in numbers, but strong in faith and zeal, gradually increased until, in 1840, three hundred and sixty-four names were enrolled in its membership.

During the year 1840, an unfortunate business disagreement between two of its prominent members was the occasion of a widespread disaffection in the church, resulting in a request from certain members, "That they be dismissed from the First Church and allowed to form a new church."

The request was granted, and, in accordance therewith, letters missive were sent from the First Congregational Church to eleven neighboring churches, to meet in ecclesiastical council to consider and act upon the following resolution, viz., "That this church proceed to call an ecclesiastical council to consider the expediency of organizing, and if thought expedient, to organize Amery Glazier and other

members of this body into another and separate church, agreeably to their request." Churches to form the council were called, by pastor and delegate, from Berkley, Boston (Central Church), Easton, Fairhaven, New Bedford, Newport, Providence (High Street and Richmond Street), Seekonk, Taunton, and Randolph.

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### **Organization of Central Church**

**November 16, A.D. 1842**

The council met November 16, 1842, and organized by choosing Rev. Luther Sheldon, of Easton, moderator; Rev. Erastus Maltby, of Taunton, scribe; and Deacon R. S. Bourne, of Providence, "attestant" scribe. After listening to, and duly considering, the statements of pastor and people, the council voted "that it is expedient to organize the members requesting it into another church, to be called the CENTRAL CHURCH IN FALL RIVER." The articles of faith and covenant presented by persons applying, and approved by the council, were the same as those of the mother church. Voted, "to proceed to the organization of the new church this evening at seven o'clock."

The following persons, seventy in number, were dismissed from the First Church for the purpose of organization, namely: Samuel Barnard, Mrs. Ann Barnard, Mrs. Abby W. Borden, Mrs. Phoebe B. Borden, Melvin Borden, Israel Brayton, Slade Brayton, Tillinghast Briggs, Mrs. Parnell Briggs, Samuel Chace, S. Angier Chace, Miss Elizabeth G. Chace, Miss Minerva Chace, William Coggeshall, Mrs. M. A. Coggeshall, Miss Hannah E. Coggeshall, Miss Betsey Cook, Miss Mary A. Carer, John S. Cotton, Williams A. Burt, Mrs. C. B. Brayton, Charles C. Dillingham, Mrs. Mary A. Dillingham, Nathan Durfee, Mrs. Delane B. Durfee, Mrs. Fidelia B. Durfee, Mrs. Sylvia B. Durfee, Mrs. Lucinda T. Durfee, Mrs. Mary S. Durfee, Joseph Durfee,

Mrs. Ruth Durfee, Miss Harriet A. Durfee, Miss Elizabeth V. Durfee (Mrs. William Carr), Mrs. Sarah Durfee, Miss Eliza Dean, Miss Frances M. Dunlap, Miss Lucretia D. Dean, Jesse Eddy, Mrs. Sarah P. Eddy, Benjamin Earl, Mrs. Nancy S. Earl, Henry H. Fish, Mrs. Eliza Ann Fish, Amery Glazier, Mrs. Ann C. Glazier, Miss Mary E. Gardner, Miss Eleanor Gray, Miss Prudence Gray, Harvey Harnden, Prince G. Hayden, Mrs. Ann Hayden, Mrs. Hannah Hathaway, Mrs. Susan Hathaway, Daniel Leonard, Mrs. Anna R. Leonard, Miss M. A. Leach, Miss Mahala T. Manchester, William T. Nichols, Mrs. Welthe Paine, Hale Remington, Mrs. Catharine G. Remington, Mrs. Amelia Simmons, Mrs. Hannah Sweet, Miss Ann Smith, Nicholas Taylor, Mrs. Hannah M. Winslow, Henry Woodward, Mrs. Eliza A. Wood, Lucas C. Young, Mrs. Mary Ann Young.

Only one of this number is now living, Miss Elizabeth V. Durfee (Mrs. William Carr). Subsequently other members from the First Church joined the Central Church.

Did space permit, mention might well be made of many pleasant reminiscences of our charter members. Of them it can be said, in the words of Paul to the Corinthians, "According to the grace of God which was given unto us, as wise master builders, we have laid the foundation, and another buildeth thereon." They builded well; ours was a strong foundation, built on a "City of Rocks."

Most of them have gone on to know more and more about the perfect service given in the upper house.

They have fought the good fight of faith and won the victory, and "their works do follow them."

Others, since, have borne the heat and the burden of their day. Others, still, are now giving their strength and energy to the great structure, building wisely and well, remembering the promise,

"He that reapeth receiveth wages, and gathereth fruit unto eternal life: that both he that soweth and he that reapeth may rejoice together."



The public exercises of the organization of the Church were as follows: Prayer, Rev. J. O. Barney, of Seekonk; sermon, Rev. William M. Rogers, Central Church, Boston; formation of the Church, Rev. Luther Sheldon, Easton; consecrating prayer, Rev. Jonathan Leavitt, Richmond Street Church, Providence; right hand of fellowship, Rev. Charles Hitchcock, D.D., Randolph; concluding prayer, Rev. Charles Chamberlain, Berkley. The Church was thus duly organized in accordance with established usage, and the council adjourned.

After the organization of the Church and until a place for regular services could be provided, business and conference meetings were held at the dwelling houses of the members. Six days after organization, a church meeting was held at the house of Dr. Nathan Durfee, when the following officers were chosen: Samuel Chace, clerk; Nathan Durfee, Charles C. Dillingham, and Tillinghast Briggs, Prudential Committee; Samuel Chace, William Coggeshall, and Daniel Leonard, Financial Committee; Henry Woodward, treasurer. A committee of three was appointed, viz., Amery Glazier, Jesse Eddy, and Benjamin Earl, to draft a code of rules and regulations for the government of the Church, and report at an adjourned meeting, to be held ten days later. The adjourned meeting was held at the house of C. C. Dillingham, when the committee submitted their report. The report was accepted, its articles, rules and orders separately considered, and finally adopted as the code of regulations for the government of the Church.

In the year 1833, the Pocasset Manufacturing Company erected a large brick building called the "Pocasset Block," on the corner of South Main and Pleasant streets. "The Pocasset House," a hotel, occupied the greater part of the block; but a large room on the second floor, with an entrance on Pleasant Street, was called "Pocasset Hall," and was let for meetings of various kinds, lectures, concerts, etc. When arrangements were made by the Church, in December, "to

hold services by ourselves on the Sabbath," Pocasset Hall was selected as the place best suited to the needs of the Church; Dr. Glazier was chosen to secure the hall; Dr. Durfee was appointed to procure pulpit supplies; Henry H. Fish was made treasurer of foreign missionary funds; and Benjamin Earl, Samuel Chace, Mrs. Fidelia B. Durfee, and Mrs. Daniel Leonard were appointed collectors to solicit contributions for foreign missionary work. Thus early in the annals of the Church appears "The American Board of Commissioners for Foreign Missions," in whose welfare it has ever had a deep and abiding interest, as the annual contributions for its support amply testify.

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### **Organization of the Ecclesiastical Society**

**January 20, A.D. 1843**

**1843.** About the middle of January, upon request of Amery Glazier and others, a warrant was issued by James Ford, Esq., justice of the peace in the county of Bristol, for a meeting to be held in Pocasset Hall, January 20, 1843, at half past seven o'clock in the evening, for the purpose of organizing the Ecclesiastical Society of the Church. The meeting was held at the time and place appointed, and the Society was legally organized and incorporated under the name of the "Central Congregational Society." The signers of the call were:

AMERY GLAZIER.

RICHARD BORDEN.

WILLIAMS A. BURT.

EDWARD S. CHASE.

ABRAHAM COOK.

JOHN S. COTTON.

NATHAN DURFEE.

BENJAMIN EARL.

JESSE EDDY.

HENRY H. FISH.

HENRY WOODWARD.

DANIEL LEONARD.

CHARLES C. DILLINGHAM.

The applicants, and all others who had become members of the Society by subscribing to the by-laws, appointed the officers

for the ensuing year, and transacted all business legally coming before them. Edward S. Chase was chosen treasurer and collector; and Richard Borden, Samuel Chace, and Samuel B. Hussey, assessors. The common seal was adopted as the seal of the corporation. A committee was appointed to report, at an adjourned meeting to be called three days later, what building lots could be obtained, and prices. At the time appointed, January 23, 1843, the committee reported that two lots were available, one situated on the west side of North Main Street, nearly opposite Bank Street, known as the "Bennett lot" which could be obtained for five thousand dollars; the other, known as the "Massasoit lot," situated on the north-west corner of Bedford and Rock streets, owned by Bradford Durfee, Nathan Durfee, Joseph Durfee, and Mrs. Fidelia B. Durfee, could be had as "a donation to the Central Congregational Society, for the erection of a house of public worship thereon, if said lot would answer the wishes of the Society."

The Society accepted the latter lot agreeably to the terms proposed, and chose a committee — Nathan Durfee, Harvey Harnden, Joseph Durfee, and Samuel Chace — to prepare a plan for a House of Worship, with probable cost thereof, and to report one week later. Benjamin Earl was appointed agent to receive the deeds of the lot in behalf of the Society. During the week allowed them, the committee consulted Mr. Russell Warren, an architect of Providence, R. I., who referred them to a meeting house recently erected by the First Baptist Society in Pawtucket, R. I., which he thought would meet their wishes. They visited the church, examined it in all its details; conferred with the committee who built it concerning the cost; procured a loan of the plans, and were ready to report at the time designated, their hearty approval of these plans, and to recommend their adoption in the main, as suitable for the Society. The report was accepted, and after an extended conference, and a thorough examination of the borrowed plans, they were adopted.



A building committee, consisting of Bradford Durfee, Joseph Durfee, Nathan Durfee, Richard Borden, Samuel Chace, Jesse Eddy, and Melvin Borden, was appointed to build the meeting house after the general plan presented, with power to make such changes or alterations as seemed best suited to the needs of the Society. Thus, within ten days from the organization of the Society, a location was secured, plans adopted, and a committee chosen and empowered to go forward with the construction of a church edifice. The contract was given to Melvin Borden; work was begun immediately; building materials were purchased and on the lot ready for use, and the frame of the church was raised, waiting to be covered, when the "Great Fire" of July 2, 1843, occurred. By great exertions the frame, though badly scorched, was saved, but all beside was entirely consumed. Col. Richard Borden reimbursed Mr. Melvin Borden, the contractor of the building, for all loss on material destroyed.

The burning of Pocasset Block deprived the new church organization of its place of worship. The Baptist church and society, however, whose "Temple" was just outside the burnt district, most cordially invited the Central Church to the use of their pews all day, and their pulpit one-half day, each Sabbath. The Church gratefully accepted the invitation and the two churches worshiped together until November, when the Central Church and congregation removed to the vestry of their new meeting house on Bedford Street, which was then ready for occupancy. At a church meeting held at the house of Dr. Glazier, October 23, 1843, the following resolutions were presented and unanimously adopted.

*Resolved*, That the grateful acknowledgments of the Central Church are due, and are hereby tendered to the pastor, church and congregation of the First Baptist Church in Fall River [now called Baptist Temple], for the free use of their pews all the time, and their pulpit one half the time, so kindly and promptly proffered to and accepted

by us immediately after the calamitous fire which deprived us of our usual place of public worship, and by which we have been permitted to worship unitedly ever since.

*Resolved*, That our thanks are also due, and are hereby tendered to those individuals of said society who have been so active, untiring and courteous in aiding members of the Central Church to pews.

*Resolved*, That a copy of these resolutions be handed to Rev. Asa Bronson, and one to the church over which he officiates as pastor.

Mr. Henry H. Fish, Mr. Orrin P. Gilbert, and Dr. Nathan Durfee were appointed to "select some new collection of psalms and hymns, for the use of the Church in the public worship of God." The committee unanimously recommended "'The Church Psalmody,' compiled by Lowell Mason and David Greene, of Boston, as the most approved collection of psalmody in all our churches, and one which has a thorough evangelical character both in doctrine and spirit, and need only be examined, to convince any candid person, of its superiority over the old collection of 'Watts' now in use among us. They further report that it is inexpedient for the Church to take any action in relation to the books to be used by the choir." The report was adopted, and "The Church Psalmody" was used until 1860.

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### **Early Preachers**

From the organization of the Church until the completion of the first church edifice, the pulpit was supplied by recent graduates from Andover Theological Seminary, among whom were, Rev. Robert Stevens Hitchcock, son of Rev. Charles Hitchcock, D.D., of Randolph, who preached but a short time in Fall River, and in July, 1843, was installed pastor of the North Church, New Bedford; Rev. Edward A. Washburn, who preached for two months; Rev. Roswell D. Hitchcock — who later attained such eminence as professor of ecclesias-

tical history in Union Theological Seminary, New York, and subsequently became its president — preached six months; and Rev. Benjamin Hosford, who preached several months in the vestry of the new church.

**1843.** On Monday evening, April 17, the first annual church meeting was held, when the following officers were chosen for the ensuing year: Samuel Chace, clerk; William Coggeshall, Samuel Chace, and Daniel Leonard, Financial Committee; Nathan Durfee, Charles C. Dillingham, Tillinghast Briggs, and Jesse Eddy, Prudential Committee; and Henry H. Fish, treasurer. April 27, the Society voted to assume all debts contracted by the Church for the support of the gospel prior to this date.

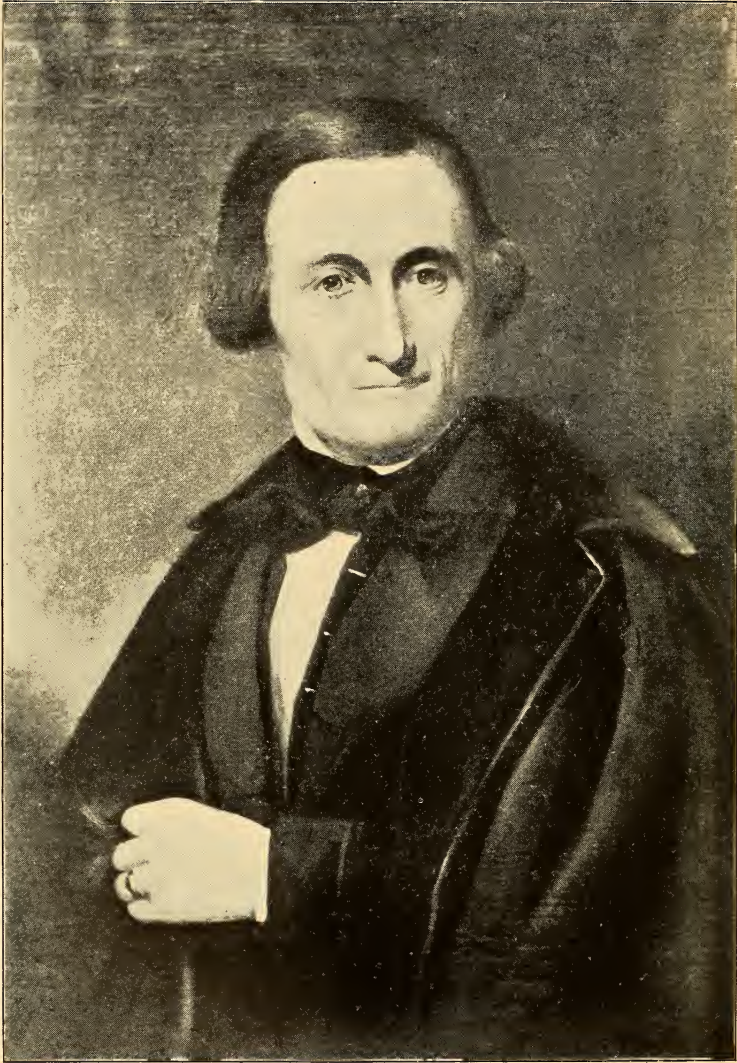


# ANNALS OF THE CHURCH









Rev. SAMUEL WASHBURN

First Pastor, A.D. 1844-1849



## **Rev. Samuel Washburn**

**First Pastor, A.D. 1844-1849**

1844. March 18. It was voted to invite REV. SAMUEL WASHBURN to become pastor of the Church.

Brothers Richard Borden, Nathan Durfee, and Jesse Eddy were appointed a committee to communicate the doings of the Church to Mr. Washburn, and offer him a salary of one thousand dollars a year. On April 9, Mr. Washburn sent his formal acceptance of the call, and the installation services were appointed to be held on the evening of the day of the Dedication of the Church Edifice.

March 27. The committee appointed January 30, 1843, to erect a house for public worship reported "that they had attended to that duty, and would present the same for acceptance." The church Bell was a gift from Col. Richard Borden. It is the one still in use, having been transferred to the tower of the new church edifice in 1875. The Communion Service was a gift from Mrs. Welthe Durfee Paine. The house was accepted by the Church and Society. Nathan Durfee was appointed agent to procure insurance; April 24, 1844, was selected as the time for the dedication of the church, and May 8, for selling and rental of pews. (See Copy of Deeds in Supplement.)

On the morning of April 24, 1844, the new Meeting House was dedicated to the worship of God. (See Supplement for view of first church edifice.) In the afternoon the council convened for examination of the candidate, and at seven o'clock in the evening, Rev. Samuel Washburn was installed First Pastor of the Central Church.

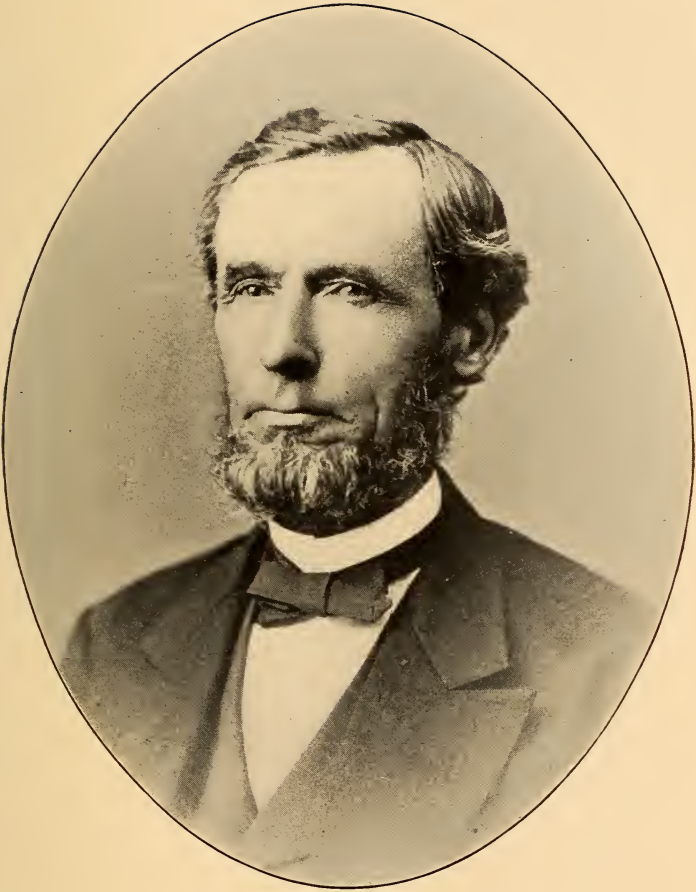
The public services were as follows: Reading of the Scriptures, Rev. Thomas Shephard, Bristol; introductory prayer, Rev. Orin Fowler, First Church, Fall River; sermon, Rev. William A. Stearns, Cambridgeport; installing prayer, Rev.

Charles Hitchcock, D.D., Randolph; charge, Rev. Erastus Maltby, Taunton; right hand of fellowship, Rev. T. T. Waterman, Richmond Street, Providence; concluding prayer, Wm. Gould, Fairhaven; benediction, pastor.

The Church had accepted the Articles of Faith and Form of Covenant of the First Church for purposes of organization, but at the church meeting held May 20, 1844, the pastor, Amery Glazier, and Nathan Durfee were appointed "to draw up Articles of Faith and a Form of Covenant for this Church." They submitted their report in August. It was accepted, and after due consideration of its various sections, the same was adopted as the Ecclesiastical Principles and Rules of this Church. (See Supplement.)

When Mr. Washburn began his ministry in Fall River, he found a strong, working Church of one hundred and six members, together with an established Sabbath school; weekly prayer and conference meetings; female prayer-meetings (in those days the sisters were supposed to keep silence in the public meetings for prayer); missionary meetings; and monthly Church and Society meetings, — all regularly organized and governed by codes of rules and regulations framed and adopted for the purpose.

**1844.** In August of this year, the first DEACONS were chosen, namely; Brothers Benjamin Earl and Orrin P. Gilbert. The latter served until February, 1849, when he removed to Worcester. Brother Earl continued in office until his death in 1884. In October, it was decided to form a Tract Society, and it was voted "that the distribution of tracts be considered the business of the Church, and the distributors should be appointed by the Church." Orrin P. Gilbert, Joseph A. Crane, Tillinghast Briggs, Miss Lois W. Hall, Miss Ellen Seabury (Mrs. Ellen Ball), and Mrs. John Borden were chosen distributors, and Deacon Earl was appointed a committee to carry into effect the distribution of the tracts.



BENJAMIN EARL  
Deacon, A.D. 1844-1884



**1845.** In February, the treasurer reported that nearly three hundred dollars had been contributed for foreign missions during the past year; whereupon, it was voted to use two hundred dollars of that amount to make Mrs. Hannah J. Washburn, wife of the pastor, and Mr. Henry H. Fish, treasurer of the Church, life members of the American Board of Commissioners for Foreign Missions. The following year, Deacon Earl was made a life member of the same society by the funds contributed that year.

**1846.** The pastor reports "No dismissions from the Church the last year. While no one has been added to us from the ranks of the world, eight have been received by letters from sister churches. God has not afflicted us by removing any of our number by death." The whole number of members at the present time is one hundred and fourteen.

**1847.** At the regular church meeting in March, the first committee "for a visitation of the Church," was appointed. The special object of this visitation is not stated. In September, Joseph A. Crane was elected a Deacon, making the number three instead of two; Mr. Crane resigned in March, 1860.

**1848.** At the regular monthly meeting, December 11, 1848, the following communication was presented by the pastor:

*Dear Brethren:*

It will be remembered that in March last, I requested the members of this Church to unite with me in calling an ecclesiastical council, for the purpose of dissolving the pastoral relations existing between me and the Church. Subsequently, at the solicitations of the Church, I was induced to withdraw the request. I now feel constrained to renew it, and kindly and respectfully to ask you to unite with me in calling such a council, for the purpose of dissolving the ecclesiastical relation now existing between us. I will only say, that this step I have not taken hastily, but deliberately and prayerfully, influenced by a regard to the peace and welfare of both the Church and myself. For every feeling of sympathy that has been shown me in the hour of trial, for every act of kindness and expression of confidence since I have been

with you, I retain a deep sense of obligation, and pray that the God of peace and concord may dwell with you.

Affectionately yours,

S. WASHBURN.

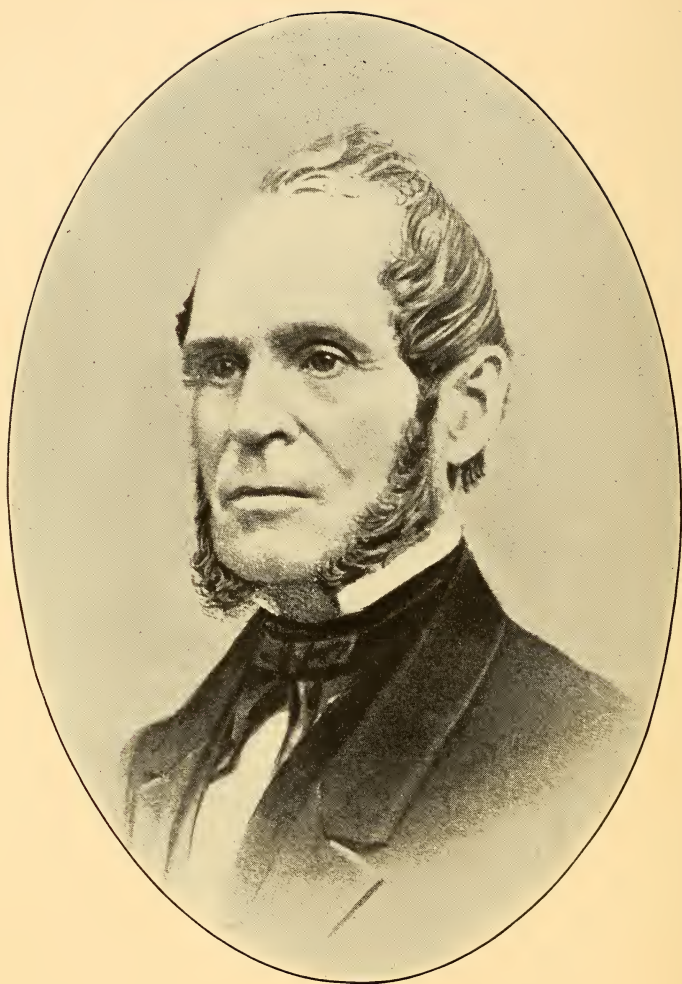
The following resolution was passed by the Church, viz.:

*Resolved*, That while this Church deeply regrets that their pastor feels constrained to take this step, they are disposed to accede to his request in the same spirit of kindness in which it is presented; and while they thus comply with the request, they would avail themselves of this opportunity of expressing their continued confidence in his christian character, and of his superior qualifications for filling the sacred desk.

**1849.** The council for dismissal convened at the vestry of the Central Congregational Church, Fall River, January 2, 1849. After due deliberation upon a matter involving the interests of a minister of Christ, and of a christian church, the council came unanimously to this result: "That the pastoral relation heretofore existing between Reverend Samuel Washburn and the Central Congregational Church in Fall River, be, and hereby is, dissolved."







Rev. ELI THURSTON, D.D.

Second Pastor, A.D. 1849-1869



**Rev. Eli Thurston, D.D.****Second Pastor, A.D. 1849 - 1869**

Upon the termination of Mr. Washburn's pastorate, a committee of three — Jesse Eddy, Nathan Durfee, and Richard Borden — was appointed to secure a minister. On February 4, the name of REV. ELI THURSTON was presented for consideration. It was voted unanimously "to extend a call to Mr. Thurston to become our pastor, at a salary of one thousand dollars per annum." This amount was subsequently increased from time to time, until at his decease it was twenty-five hundred dollars per annum.

On March 12, the acceptance of the call was received by the Church, and on the 21st of March, 1849, REV. ELI THURSTON was installed the Second Pastor of the Central Church in Fall River.

The public services of the installation were as follows: Reading of the Scripture and prayer, Rev. W. J. Breed, of Beneficent Church, Providence; sermon, Rev. S. Pomeroy, D.D., Boston; installing prayer, Rev. Orin Fowler, First Church, Fall River; charge to the pastor, Rev. Thomas J. Shephard, Bristol; fellowship of churches, Rev. Jonathan Crane, Second Church, Attleboro; address to the people, with concluding prayer, Rev. C. Blodgett, Pawtucket; benediction by the pastor.

The number of members at the beginning of the new pastorate was one hundred and twenty-two. The following item is taken from the annual report of the pastor and deacons: 1849, April: "It is with deep regret, we have to notice the discontinuance of the female prayer-meeting which had been statedly attended since the formation of the Church. It is to be hoped the altar thus cast down may soon again be set up."

In June of this year, it was decided to take Annual Collections for missionary causes on the Sabbath, and to concur

with the recommendations of the General Association of Massachusetts, in taking such collections for the following named objects at the times specified: Education Society, January and February; Home Missionary Society, March and April; Tract Society, May and June; Seaman's Friend Society, July; Massachusetts Sabbath-School Society, August; Bible Society, September and October; American Board of Commissioners for Foreign Missions, November and December.

On November 13, 1849, at the regular church meeting, Brother Hale Remington offered the following:

*Resolved*, That this Church considers the running of steamboats, and rail-cars on the Sabbath, for the transportation of passengers and merchandise, to be a great sin in the sight of God; and would recommend all suitable means to be used by its members for the discontinuance of the same in this community.

This resolution was passed without comment.

**1850.** On July 17, a special committee of five, viz., Robert K. Remington, Thomas F. Eddy, Richard B. Borden, William R. Bush, and Sewall B. Brackett, was chosen to attend to the seating of strangers; to call upon and invite such as may be induced to connect themselves with our congregation; and to use suitable and proper means for filling the house of God with worshipers, by acts of kindness and christian courtesy, and by showing an interest in their spiritual welfare. Subsequently a committee of ladies was appointed for the same purpose, whose work was very efficiently performed.

On Monday evening, November 11, 1850, two were added to the board of Deacons, namely: Dr. Nathan Durfee and Josiah W. Peet.

The closing months of the year 1849, witnessed the beginning and development of a most remarkable interest in religious matters, continuing through the spring and summer of 1850. The whole community was affected, and deep solemnity characterized the demeanor of the people. Extra meetings



Doctor NATHAN DURFEE  
Deacon, A.D. 1850-1876



were held in the various churches of the town for months. This interest was not confined to Fall River, but was general in the neighboring cities and towns. In this awakened spiritual life the Central Church shared deeply. Accessions were made to the Church at every communion service through the year. The statistics show "a larger number uniting on profession of faith than during the whole time the Church has existed." Of the eighty who joined the Church in that year, but *five* remain with us to-day (1905), namely, Mr. William R. Bush, Mr. Richard B. Borden, Miss Sarah A. Cook, Mrs. Thomas J. Borden, and Mr. Clinton V. S. Remington. The effects of this glorious work of grace were not confined to that year alone, but continued subsequently to bear fruit, more or less members being gathered to the fold each year, until 1857, when there occurred another extraordinary manifestation of the power of God's grace to change the hearts of men.

**1851.** Sister Lois W. Hall, having received an appointment from the American Board as a teacher among the Choctaw Indians in the missionary station at Park Hill, Indian Territory, was given a letter of dismission to the church there, on a Sabbath evening in December, 1851. After the usual Sabbath-evening services, the Church remained for a season of prayer, committing this sister to the grace of God and bidding her an affectionate farewell.

**1855.** Early in this year, a missionary convention was held in the church, which excited an unusual interest in the cause of missions, especially in foreign missions. The contributions to the American Board more than doubled, being upwards of one thousand dollars, while the whole amount contributed for benevolent purposes, fell but little short of three thousand dollars. This was a very great increase on any former year of our history. No death occurred among us during the year, — a circumstance worthy of notice, from the fact of the prevalence in the city during the summer of the cholera.



1856. The following item appears in the records of this year:

The subject of dancing was brought before the Church, and after much discussion it was *voted*, that we, the members of this Church, believe that dancing, in its tendency, is evil, and those who participate in it, or encourage it in others, are exerting an influence injurious to the cause of Christ.

1857. The following resolutions may be of interest, as showing the attitude of the Church towards its absent members in those days.

The design of the Church is mutual improvement and coöperation; mutual incitement to love and good works; mutual advancement in holiness; concentrated and invigorated effort for the promotion of the gospel of Christ. Towards the attainment of these ends, two special duties which the members of a church owe to each other and which are embodied in their covenant obligations, are mutual watchfulness and mutual exhortation. These duties cannot be performed by and to, any members living away from the body of the Church, therefore,

*Resolved*, That whenever any member removes from this town, it is his duty to remove his connection with the Church, and to unite with some other in the neighborhood where he may reside, as soon as conveniently may be.

*Resolved*, Should any member of this Church remove from this place, and not remove his connection with the Church, it is his duty as often as once in twelve months, to report to the Church the reasons why he does not choose to do so; also to give some account of his religious experience during his absence.

*Resolved*, That any one member who does not comply with the above resolutions, will not be entitled to a letter of dismission and recommendation to any other church, unless he brings from the pastor or deacons of that church, a statement to the effect that they are satisfied with his christian deportment since they have known him.

*Resolved*, That a copy of these resolutions be sent to all members of this Church who have removed from the city, and they be requested, for the honor they owe the gospel, and in brotherly love, to comply with them.

April. The pastor and deacons' annual report reads as follows:

By far the most important event of the year was the revival in our midst. Early in January there seemed on the part of a few of our members, an increased spirit of prayer, more manifest in the closet than in public. The effect soon became apparent; more came to the meetings for prayer; soon the inquiry was heard, "What shall I do to be saved?" and the work of grace began slowly but steadily to be developed; God manifested his presence in the "still small voice"; no excitement was created; no extraordinary means were employed; but the simplest and ordinary instruments were honored and blest, especially the meetings for prayer. From its commencement, it was peculiarly a work of the Spirit.

Deacon Crane presented the following memorial on July 13 (1857):

*Whereas*, It has pleased the Great Head of the Church in the plenitude and richness of his mercy, repeatedly in former years and again at the present time, to favor our beloved Zion with the outpouring of his Holy Spirit upon us, bringing into our fold many of our children, friends, and members of the Sabbath school and congregation, therefore,

We, the members of this Church, in regular church meeting assembled, do hereby solemnly and heartily record this our memorial of God's goodness to our Zion. Recognizing the principle in God's government, that where much is given, much shall be required, we engage by the aid of divine grace, to give evidence of the sincerity and gratitude expressed in our memorial, by renewed zeal and earnestness in his service. As a further expression of our gratitude, we appoint Wednesday of next week, July 22, a day of thanksgiving and praise to God for blessings bestowed, and of earnest prayer for a continuance of the same. Services to commence at six and half past ten o'clock A.M., and at three and seven forty-five o'clock P.M.

These services so unusual were remarkably well attended.

The subject of the congregation uniting with the choir in the service of singing on the Sabbath, was brought to the attention of the Church by Mr. Henry H. Fish, the organist. After discussion, it was voted, "That it be introduced, and take effect



Sabbath afternoon, June 14, 1857." From that time to the present, "congregational singing" has formed some part of the Sabbath service, either with or without a choir.

**1858.** April. Extracts from pastor and deacons' annual report:

The accessions to our number during the past year have been of a peculiarly interesting class. Sixteen of the number are young men, or men in active life. Twenty-eight are heads of families. Very few churches embrace so large a proportion of vigorous, energetic young men, and men in the vigor of manhood, as ours, and we feel that a corresponding responsibility rests upon us. The attendance on public worship has been larger than formerly. We regret to observe, however, on the part of some of our members, the want of a felt obligation to sustain our own ordinances by their constant attendance, believing as we do, that any indulgence in wandering will tend to unsettle and distract the mind, alienate the heart, as well as to excite itching ears.

If memory serves correctly, it was about this time that Mr. Thurston preached one of his most powerful and characteristic sermons, from Proverbs 28:7: "As a bird wandereth from her nest, so is a man who wandereth from his place."

**1859.** The record continues:

A few weeks previous to our last annual meeting, some of our brethren established a daily morning prayer-meeting in the vestry, which during the spring became a *union* prayer-meeting and has been continued at different places of worship during the year; it has been greatly blessed, in the promotion of fraternal feeling among the churches, and in the spiritual welfare of our members, who have done much towards sustaining it. The past year has been one long to be remembered in the annals of Zion, as a year of the right hand of God. Its record will form one of the most interesting chapters in the history of the Church. Converts from all classes, including the most hopeless and abandoned, have been multiplied. Our religious meetings have been fully attended and have borne evidence of the presence of the Holy Spirit, much spiritual good has been received, much growth in grace, knowledge, and christian experience attained unto, by our members.

These union morning prayer-meetings referred to in the record, stirred the whole town, merchants closing their stores, mechanics suspending their work, hackmen hastening back from the depots to attend. The numbers were so large that the main auditoriums of the churches had to be opened; the floor and gallery seats were crowded; and the Spirit's presence and power was notably manifest in the confession of sin and the fervor of prayer and praise.

Extract from treasurer's report of this year:

The amount contributed during the past year for foreign missions is \$3,143.30; while for all other charities less than \$500.00 have been raised. It will be observed, that while as a Church we are making praiseworthy efforts in behalf of the heathen of other lands, we have not manifested that interest for the welfare of our own country which duty as well as policy would seem to demand. We bestow most of our labor and almsgiving on foreign fields, while our fallow ground remains unbroken. As a proof that we have lost most of our interest in the home effort, I call your attention to the fact that our contributions for the Home Missionary Society have been sadly diminishing for several years past. In 1856, the collection for the Home Missionary Society was \$365.07; in 1857, \$268.11; in 1858, \$221.00; and in 1859 nothing, no collection having been taken for fourteen months for this object. If we cannot, for the future, maintain our large collections for the former object but at the expense of the latter, let us seek for divine wisdom to guide us in our charities, as well as in the other duties of life.

**1860.** In May, a new hymn book, the "Plymouth Collection," was introduced for use, both in public services on the Sabbath, and in the prayer and conference meetings. A special vote was passed that one dozen books, suitably marked, should be put in the vestry, "Not to be Taken Away."

A communication was received from Dr. Edward N. Kirk, of Boston, asking that a member of the Evangelical Society of France might be allowed to present the claims of that society for aid.

Voted, "that in view of the pressing demands from our own home fields, we do not encourage his coming."

Did the treasurer's report bear fruit so soon?

**1861.** April. Extract from pastor and deacons' annual report:

We enter upon another year in our history under strange and unprecedented circumstances. It is to be hoped, that we shall not forget amid the exciting scenes [the Civil War] through which we may be called to pass, that we belong to a kingdom which is not of this world — that we must ever war a spiritual warfare, even while enlisted in one which is carnal — wield the sword of the Spirit as well as the sword of steel — be conquerors through Christ in the bloodless victories of grace, as well as successful in saving our country from her invading foes.

**1862.** June 9. Two additional Deacons were chosen at this time, namely, Elijah C. Kilburn and S. Angier Chace, making the board of Deacons five instead of three, as heretofore.

**1863.** April. During the first two thirds of the year (1862), the ways of Zion in the midst of us, mourned, because so few come to her solemn feasts. As the year was drawing to its close, some tokens of the divine presence began to be manifested, in an increased attendance upon the means of grace, and an impressive silence and solemnity in the house of God and the place of prayer. These indications deepened and grew more marked and significant, till at length God came down in great power. One and another in rapid succession found the way to the cross. The work progressed, till the numbers of conversions in this congregation may safely be computed at between 115 and 125. This outpouring of the Spirit may be regarded in many of its aspects as the most wonderful of any with which this Church has been blessed. A remarkable spirit of prayer pervaded the Church, and many of its members received a new impulse in the divine life, whose effects were to be felt, and seen, to the end of their days.

December. The pastor stated to the Church that it was his purpose to deliver a Course of Lectures to the young men of the city on Sabbath evenings; and that in order to do so he would like to have the assistance of some minister, to preach one half of the day each Sabbath, while he was delivering the lectures. The Church heartily concurred in this purpose, and the services of Rev. Nathaniel G. Bonney were secured to assist the pastor.

In the early part of the year 1863, Mr. Henry H. Fish, who for eighteen years had so ably and faithfully performed the duties of organist and leader of the choir, felt obliged to resign his position in consequence of declining health. In August Miss Minnie Bronson was engaged as organist, which position she filled most acceptably until the middle of March, 1864, when she resigned in consequence of leaving the city. The 1st of April, Mr. Lyman W. Deane, of Bristol, was chosen organist. The record says of him, "He is a young man of marked ability in his profession, has had several years' experience in playing the organ, and we have every reason to believe will fully meet the wants of the choir." The expectations of the music committee were realized. Mr. Deane not only played the organ on the Sabbath, but led the music at the evening services, and much of the time conducted the musical exercises of the Sabbath school. He resigned in July, 1899, after a continuous and loving service of thirty-five years.

**1864.** In 1864, the subject of districting the Church, in order to its better welfare, was brought to the attention of the Church by the pastor. It was decided that a division should be made, and each district be put under the watch and care of one or more members of the Church. The Church was divided into six districts of resident members, and a seventh of members living out of the city. A committee of three, one male and two females, was chosen for each district, to serve three months. The annual report for 1865, a year later, says, "The system of church visitation by its committees has



succeeded beyond the expectations of the most sanguine, and we can but hope has already accomplished great good, and promises to be an instrumentality of lasting benefit."

**1866.** In the report for 1866, is an out-looking suggestion which bore fruit some years later, to wit:

Every cause, every enterprise, whether secular or sacred, needs at times something which shall break up the monotony of its course, throw it out of the stereotyped routine it has been pursuing, and inspire with fresh interest those who are laboring in its behalf. God in his providence has so arranged that there is an unusual amount of young life in this Church. It is intelligent, it is earnest, and it is capable of accomplishing vast results for Christ and his kingdom in this place. It needs developing to a great extent; it is dormant. Something needs to be done, to turn it to a speedy account in the growth, usefulness, and aggressiveness of this Church. Is it a reconsecration of ourselves to God, and a fresh baptism of the Spirit? Let us set about it in earnest and never tire or rest till it be accomplished. Is it a change in its ministrations of the Word? Let no man stand in the way of the prosperity and efficiency of this precious Heaven-favored Church. Is it **TO BUILD A NEW TEMPLE** to the honor and praise of God, which shall by its attractions and superior accommodations invite every loiterer and idler to enter its gates and to bear part in its services, exclaiming "How amiable are thy tabernacles, O Lord of hosts"? Then let us rise up and build, inscribing on every stone, tile, and timber, "Holiness to the Lord." Whether it be one, or all, or something different, from either of these things which is needed, let us inquire first among ourselves, and principally of God, and whatever the response, let every man stand in his lot, and be willing to bear his part, so that God may make this Church a power and praise in this place.

**1867.** On April 14, there came a much-regretted break in official service, recorded as follows:

The undersigned takes this opportunity to present his thanks to this Church for the confidence which elected him to the office of treasurer for more than twenty-four years, and desires that some other person may be selected to fill the office, as it will not be possible for him to attend to its duties the coming year.

HENRY H. FISH.



HENRY H. FISH  
Church Treasurer, A.D. 1843-1867





The Church accepted the resignation, and voted "that the thanks of the Church be and hereby are tendered to Mr. Fish, who has so long and acceptably filled the position of treasurer of this Church." Mr. Richard B. Borden was unanimously elected to fill the vacancy, and continues to hold the office to the present time (1905).

**1868.** Instead of the usual preparatory lecture in May, the evening service was made a social meeting in which all present were invited to take part, by relating their experience of the love of Christ in their hearts. This was a service so unusual as to be thought worthy of mention in the church records.

**1869.** Early in the year the pastor brought to the attention of the Church the observance of a day of fasting and prayer. Much discussion followed, resulting in a vote "that the Bible class room should be opened every afternoon the ensuing week, at three o'clock, that any of the Church who choose may meet together for prayer."

**April.** Extracts from the last annual report of Dr. Thurston:

A true picture of the Church at this time would exhibit a goodly number whose walk is exemplary, whose labors in various directions are abundant, earnest, and persistent. The picture would also show a larger number who seem sadly indifferent to the spiritual interests of Zion; are inconstant in their attendance upon the stated appointments of the Church, and the ordinances of God's house; seldom cheer us by their words, and too often fail to encourage us, even by their presence. There is but one thing we need, to make this Church a great power for good. It is not material resources, it is not social position and influence; these God has given her. She needs only the baptism of the Holy Ghost, to consecrate these gifts and graces to the cause of Christ and the saving of men, and she will have "all things and abound." May the great Head of the Church give us grace to enter upon a new year in a new and better spirit, that such happy results may flow through, and crown the year.

In June, congregational singing without a choir was introduced, and a new hymn book, "Songs for the Sanctuary,"

was selected for use by the congregation. The Society purchased the books, and placed two copies in each pew, with fifty in the vestry for use in the evening prayer-meetings. Voted, in September, "that the pastor request the congregation, in the service of singing on the Sabbath, *to rise* when the organ begins to play the last line of the tune to be sung, that each one may be ready to sing the first word of the hymn." This vote has never been rescinded.

### Death of Dr. Thurston

December 19-20, 1869. The saddest time of all the year to Central Church, came at midnight of this day, when Dr. Thurston was called from the church militant to the church triumphant.

In consequence of the death of the pastor, the communion service was postponed from the first to the second Sabbath in January, at which time Rev. Dr. Thayer, of Newport, kindly offered to officiate.

### Action of the Church

1870. January 10. The regular meeting of the Church was held, with Deacon Nathan Durfee in the chair. After singing, and prayer by Rev. E. A. Buck, and the reading of the records, all routine business was laid on the table. The chairman addressed the members present, suggesting that "in view of the loss this Church has sustained in the death of its beloved pastor — its deep sympathy with his bereaved family, and in recognition of the kind words, and offices of love given by others at the time of his death and funeral, it would doubtless be in consonance with their feelings that a series of resolutions should be prepared expressive of the same." It was then voted "that the deacons, with Rev. E. A. Buck, be a committee to draft resolutions."

**Resolutions on the Death of Dr. Thurston**

The committee reported the following resolutions, which were accepted, and ordered to be spread upon the records.

It having pleased the great Head of the Church to remove from us and take to his heavenly mansion our late beloved pastor,

*Resolved*, That although, in obedience to human and christian instincts and by encouragement of Christ's example, we sorrow and weep at our loss, we will strive not to sorrow for the christian dead, but rather weep for the sins that unfit us to follow him.

*Resolved*, That we regard the death of our pastor, in the vigor of his manhood, and apparently in the full tide of his usefulness, to be for him a triumph and a glory, and that we hear a voice from heaven saying, "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

*Resolved*, That the life and holy example of our late pastor have faithfully taught us that we are not our own, that we belong to God our Creator, and to Jesus Christ our Saviour; that God has made us for his own glory, and Christ has redeemed us for a yet higher accomplishment of the same end; that our place is that of servants, and the gospel calls us to our work; and that our present affliction shall be an incentive to new courage, and an earnest of future honor.

*Resolved*, That we will especially remember the teachings drawn from God's Holy Word, so often, so faithfully, and so appropriately repeated, that we should dwell together in unity, in brotherly love, and in christian affection, and that whosoever will be chiefest shall be servant of all.

*Resolved*, That we deeply sympathize with the afflicted family of our deceased pastor, and assure them, that while our own hearts beat in sympathy with theirs, our prayers shall be, that they may be supported and comforted by the God of all consolation, by the remembrance of the excellencies of the departed husband and father, and the hope of a reunion as an unbroken family in heaven.

*Resolved*, That the thanks of this Church be given to Dr. W. W. Adams for the kind and christian sympathy manifested, and the services rendered to us after the decease and at the burial of our pastor.

*Resolved*, That our thanks be given to the First Congregational Church and society, for their fraternal kindness in closing their church,

and meeting with us in a memorial service on the Sabbath succeeding the death of our pastor.

*Resolved*, That our thanks be given to Rev. P. B. Haughwout for the words of christian love and fellowship spoken by him at the funeral of *his* friend and *our* pastor.

*Resolved*, That the thanks of this Church be given to Rev. Dr. Sweetser, for his prompt response to our call to address us at the funeral of our pastor, and for his faithful words of exhortation; that we look up from our sorrow, with joyfulness and thanksgiving that God had so long blessed us with such a faithful preacher and pastor.

*Resolved*, That Rev. Dr. Thayer has our hearty and sincere thanks for his very appropriate and impressive services in connection with the burial of our pastor, for his ministrations on the following Sabbath, for his sympathy with us as a Church of God, and for his kind offer to perform other ministerial service.

*Voted*, That the Church assume the expenses incurred at the funeral arrangements and burial of our pastor.

*Voted*, That the Church recommend to the Society the continuance of our late pastor's salary to his family to the close of the pastoral year.

The following resolutions offered by Brother Charles J. Holmes were adopted and ordered to be recorded:

*Resolved*, That the Church has learned with pleasure of the prompt action of its deacons, in purchasing a lot in Oak Grove Cemetery for the burial of our late pastor.

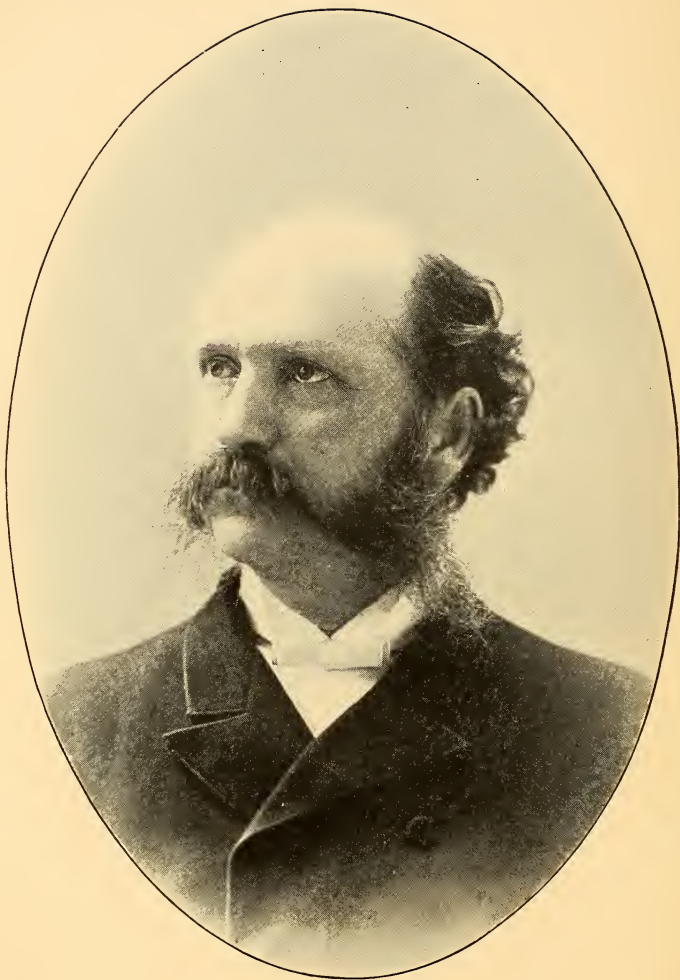
*Resolved*, That as the Society is the financial body which provides all funds for the support of the ministry, the Church do recommend that the Society assume the expense of the burial lot, and also that they procure a suitable monument, in a proper time, to be placed thereon.

*Resolved*, That as the Society is composed only of gentlemen, and many of the ladies and children of the congregation would be pleased to contribute for the expense of the burial lot and monument, the Church recommend that the Society offer an opportunity to all to contribute such sums as may please them, either in sealed or open envelopes, marked "Pastor's Monument,"—all monies so contributed to be kept sacredly separate for this purpose.

The Society adopted the recommendations of the Church.







Rev. MICHAEL BURNHAM, D.D.  
Third Pastor, A.D. 1870-1882

**Rev. Michael Burnham, D.D.****Third Pastor, A.D. 1870 - 1882**

1870. With a solemn sense of the new responsibilities and duties devolving upon the Church, a committee for supplying the pulpit was appointed on January 17, 1870, consisting of the deacons, with Charles J. Holmes, Henry H. Fish, Robert K. Remington, and Thomas J. Borden. This committee so successfully fulfilled its duties, that less than five months expired before the Church and Society united heartily in extending to the REV. MICHAEL BURNHAM, who was then completing his studies at Andover Theological Seminary, a call to become pastor at a salary of twenty-five hundred dollars. The signers of the formal call were Deacon Nathan Durfee, Henry H. Fish, and Thomas J. Borden, on behalf of the Church, and John H. Boone and Asa Eames, on behalf of the Society.

Mr. Burnham accepted the call, but requested that for his own rest and recuperation, the ordination services be deferred until October. During the early autumn, extensive repairs were made upon the interior of the church edifice, the exterior having been recently repainted, and the steeple, which had been damaged by the memorable gale of September, 1869, having been repaired. Preaching services were discontinued for a period of five weeks, while the whole interior of the building was thoroughly cleaned, the auditorium and halls repainted, frescoed, and partially recarpeted. The zeal of the people in lightening the expense of this undertaking is shown by the record that the ladies made the new carpets and repaired and refitted the old ones, and that "a member of the Society generously volunteered to paint the pews."

To a united Church of over three hundred members, and to a thoroughly renovated house of worship came the young clergyman, zealous for service in this his first parish. He was cordially approved by the ecclesiastical council, which



had been regularly convened, and was ordained and installed on the evening of Tuesday, October 25, 1870, the order of services being as follows: Singing, "Joyful be the hours to-day"; reading of record of council, Rev. A. E. Dunning, Boston, one of Mr. Burnham's classmates; prayer, Rev. Thatcher Thayer, D.D., Newport; reading of Scripture, Mr. Terry; prayer; singing, "Jerusalem, the glorious"; sermon, Prof. J. H. Seelye, Amherst; singing, "With heavenly power, O Lord, defend him whom we now to thee commend"; ordaining prayer and laying on of hands, Rev. W. W. Adams, Fall River; charge to pastor, Rev. J. M. Bacon, Essex, Mr. Burnham's former pastor; right hand of fellowship, Rev. A. E. Dunning; charge to people, Rev. Thatcher Thayer, D.D.; singing, "We bid thee welcome in the name of Jesus, our exalted Head"; prayer, Rev. Isaac Dunham, Westport; benediction, pastor. Owing to an accident to his train, Professor Seelye was unable to be present, and the sermon was therefore necessarily omitted.

It may be of interest to note, that at a church meeting in April, 1870, one of the brethren called attention to the fact that it had become somewhat common for church members to indulge in card-playing at their social gatherings, and, as he believed such a practice not in accordance with the teachings of Christ, he offered this resolution, "That this Church discountenance the use of cards altogether." The resolution was lost by a tie vote, but upon being modified to read, "*Resolved*, that the Church does not approve of card-playing in all its forms," it was unanimously adopted.

**1871.** The last formal action of the Church under Dr. Thurston's leadership had provided for a revision of the Church roll. The committee then appointed completed its work, and early in 1871 published a church manual according to the usual form, but which contained, in addition to the revised chronological list of members, the new feature of an alphabetical list of living members.

**1872.** January ushered in a year memorable in spiritual blessing, the ingathering to the fold of the Church being exceeded on only three other occasions to the present day. We quote from the pastor's annual report:

Who shall say that God's providences with this Church during the past three years of its history have not prepared the way for receiving the blessing he has given us in spiritual things? We shall not forget that third Sabbath evening in January, when there were eight who came forward to express a desire to know and live for Christ. It was the beginning of a glorious season, and many among us, of your sons and daughters and brothers and sisters, are to-night rejoicing in the hope of forgiveness. The interest in religion in the Sabbath school has been quite general and it has reached some in our congregation. And still the work goes on. This revival has been characterized by quietness, and disposition among those who have indulged hope, to lead others to Christ. God is with us. God is willing to remain with us. See how he has wrought in our meetings for prayer! See how he is still working! Let us never receive his rebuke hereafter for indifference. We have to report also, and report gladly, a growing disposition on the part of the young men to assist in our meetings for conference and prayer.

At the annual meeting, 1872, the Church appointed a committee of three ladies, Mrs. S. Angier Chace, Mrs. Thomas J. Borden, and Mrs. William B. Durfee, "to attend to cases of sickness and destitution in the Church," a service which had previously been rendered quietly but very faithfully and acceptably by the senior deacon. This committee, changed and enlarged in membership from time to time, and later known as the "Relief Committee," has continued through all the subsequent years. It has been notable for the length of term which its members have served, and as the Church has doubled in size since its first appointment, it has found opportunities for its ministry constantly increasing. But the ladies who have held this sacred trust have ever given glad and devoted service to the needy ones in our Church fellowship.

At the same meeting a Sabbath-school society was organ-

ized. This movement was the result of a desire that the Church assume the responsibility of the Pleasant Street Mission School, and that it also extend its influence by organizing and maintaining Sabbath schools in other parts of the city. Further particulars of the Sabbath school work are given in the pages following, but we may note in passing, that during the following few years one and another of the brethren requested of the Church formal leave of absence from the afternoon Sabbath service, that they might engage in Sabbath school or Young Men's Christian Association work in other sections of the city.

In April, 1872, the parsonage and lot on Walnut Street were presented to the Central Congregational Society, the house having been recently built by means of voluntary contributions from certain members of the Church. It was occupied by Mr. Burnham's family, and later by that of Dr. Mix, until its sale, July 13, 1886.

**1873.** It was in January, 1873, that the First and Central churches first held union services during the "week of prayer," and such an observance was several times repeated in subsequent years.

**1874.** An item in the Society's records for 1874, suggests the appropriateness of here explaining the change which had been brought about in the manner of holding church property. The ownership of the old church was originally vested in the pew-holders, upon whom the board of assessors made assessments for the regular expenses of the Society. As some of the members owned large numbers of pews and personally rented them, still being subject to assessments upon them, this method of conducting the finances became after a time complicated and unsatisfactory. Especially, as the discussion of a new building suggested a possible future sale of the old church, it was thought desirable that the pews be sold to the Society or voluntarily deeded to it. An experimental five-year plan, which was adopted in 1867, proved the advan-

tage of such action, so that when the new church was being built the pew-holders generally relinquished their ownership. Some members, however, clung to the old idea of owning their pews, and several years were required to bring about the desired change in its completeness. In April, 1874, the assessors reported that only four pews remained as private property. The last one of these was conveyed to the Society in the same year in which the old church was sold. The ownership of the new church has, from the first, been vested in the Society, and money for the running expenses has been raised by an annual rental of pews, supplemented by voluntary contributions.

**1875.** On February 3, the Church was privileged to participate in the ordination of one of its own sons, Rev. William N. T. Dean, who had for eight years been a member of Central Church, and who was, on the above date, installed as pastor over the Congregational Church in Somerset, Mass. Mr. Dean received his education at Bangor Theological Seminary, graduating in 1873, and at the Union Theological Seminary, New York City, where he took special courses in 1873-74. He has held pastorates in Somerset, Norton, Orange, Oxford, and Whately, Mass., the latter of which he has held since April 1, 1900.

Other sons who entered the ministry were Rev. William J. Batt and Rev. Nathaniel G. Bonney.

Mr. Batt was born in Fall River, graduated from Brown University in 1855, and from Andover Theological Seminary in 1858. He filled pastorates at Stoneham, New Bedford, and Leominster, Mass., and in 1885 was appointed chaplain of the Massachusetts Reformatory at Concord Junction, Mass., a position which he has ever since filled with marked success. He has served as president of the National Chaplains' Association since 1897.

Mr. Bonney was a student at Brown University, and graduated from Andover Theological Seminary in 1862. He was



pastor at Peru, Mass., Poquonnock, Falls Village, East Hartford, and Hanover, Conn., and died at Hartford, Conn., April 12, 1883. He assisted Rev. Dr. Thurston in his pulpit work in the winter of 1863-64, and was the author of various published sermons and historical sketches.

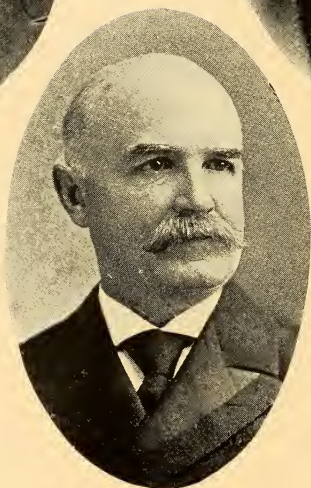
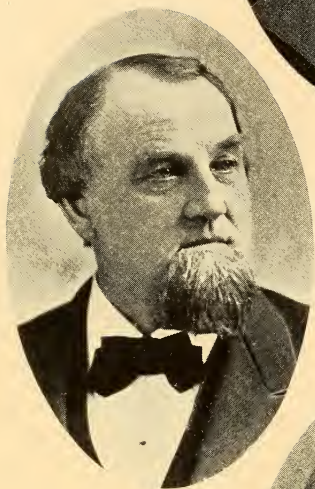
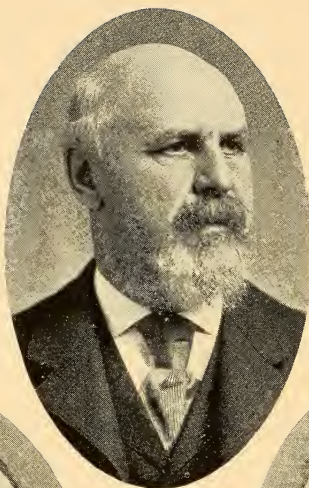
**1875.** At the annual meeting in April, an effort to increase the hospitality of the Church was made, by the appointment of a committee of ten, "to attend upon strangers who come among us, with a view to making their home with us," and the custom of appointing such a committee was continued for nine consecutive years.

Also, it was voted, "that the term of office of one deacon shall expire at the close of each year, in the order of seniority in office, and the vacancy shall be filled by election at the annual meeting. This rule shall not apply to the two present senior deacons."

The month of May was marked by the ordination to the christian ministry, under the auspices of the Church, of Rev. Robert F. Gordon, formerly of Scotland, who at the time was serving as leader in the Sabbath school work at Globe Village, in which certain members of the Church were especially interested.

We honor the memory of him who was the first chosen deacon of Central Church — DEACON BENJAMIN EARL — and who, through thirty-one years of its history, had failed but once, and that because of absence from the city, to attend to supplying the communion table. Deacon Earl resigned that especial duty in September, 1875. The service was then performed by Deacon Kilburn until his decease, in 1884, when it devolved upon Deacon Holmes, who has served to the present day. Thus the preparation of the communion table has been in charge of but three deacons during a period of sixty-one years. While we give the official record of this labor of love, we would also mention with appreciation, the large share which the deacons' wives have had in its accomplishment. The silver and linen have always received their personal care,





Thomas J. Borden

Robert K. Remington

Wm. H. Jennings

Holder B. Durfee

BUILDING COMMITTEE OF SECOND CHURCH EDIFICE

Central Congregational Church, Fall River, Mass.

A.D. 1874-1875



and we feel that in the early days, when it was customary to do much of the work in the home, there must have been a special blessing which came from the preparation for this feast of our Lord's appointing.

We have now come to the time when the Church bade farewell to the meeting house on Bedford Street, in which it had worshiped since its earliest days, and formally entered a beautiful new edifice on Rock Street. On December 12, 1875, the people assembled in large numbers to take leave of the "Old Church" building. The pastor preached from the text found in II Peter 3: 1, "I stir up your pure minds by way of remembrance," reviewing the history of the Church, and paying tribute to its former pastors, and to those who had helped to sustain it.

The inception of a desire for a larger and more substantial house of worship carries us back to Dr. Thurston's ministry, and, if the story of its realization were fully written, it would include tales of patient toil and devotion, through times of financial discouragement and great distress of heart. Dr. Thurston had time and again urged his people to "build for the Lord a house of stone and mortar," and the initial steps were already taken, a site selected, and a subscription list opened, when financial depression and Dr. Thurston's sudden death checked the work.

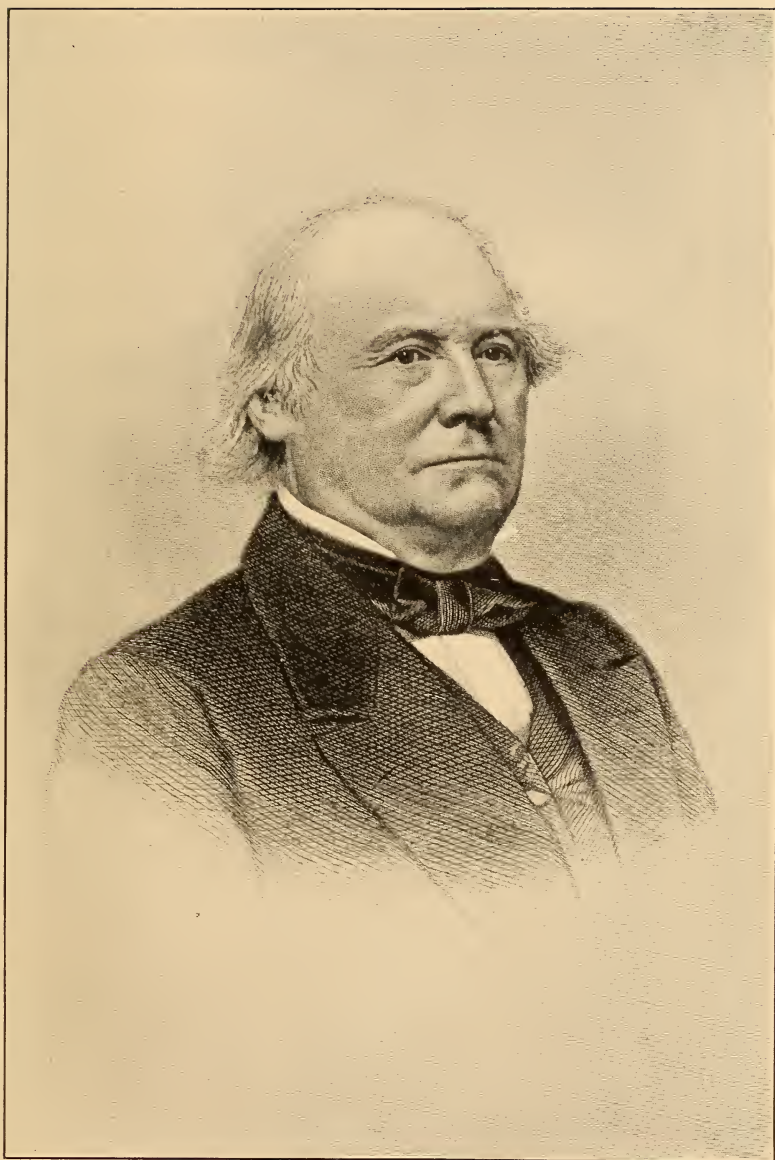
In March, 1872, a fresh effort was made, and Thomas J. Borden, Robert K. Remington, and William H. Jennings were appointed a committee to report upon a suitable location and to obtain plans for a building. This committee continued in office, with the later addition of Holder B. Durfee, until the completion of the enterprise, their duties being increased to include the raising of funds, the contracting for the building, and the supervising of its erection and furnishing; and to their faithful and efficient service we are in great measure indebted for the beautiful and homelike structure which quickly won its way into the affections of our people.

A subscription paper was started with two gifts of forty thousand dollars each, from Dr. Nathan Durfee and Col. Richard Borden, and these amounts were later liberally increased. Many other members of the Church and congregation made generous contributions, and with a subscription of over one hundred and twenty-five thousand dollars, the work of building was undertaken.

The location on Rock Street, between Franklin and Bank streets, comprises nearly one hundred and ten square rods of land. The building, designed by Hartwell, Swasey & Co., of Boston, is of brick, with trimmings of Nova Scotia freestone, and is in the Victoria Early English Gothic style. It has a regular seating capacity of twelve hundred, which may be increased to eighteen hundred when necessary.

Work upon the foundations was commenced in May, 1874. The basement walls and brick pillars to support the floor were put in, and on July 22 of the same year the congregation assembled, and with appropriate services the cornerstone was laid by the senior deacons of the church, Benjamin Earl and Dr. Nathan Durfee. A box, properly sealed and placed under the stone, contained the "Confession of Faith of the Central Congregational Church"; a list of past and present pastors, officers, and members; a list of subscribers to the building fund; the architects' specifications; "History of Fall River"; and copies of the local and religious papers. (See order of exercises in Supplement.)

For the especial purpose of securing a suitable church organ, the building committee was increased by the addition of Lyman W. Deane, Newton R. Earl, and Charles Durfee, and the notably sweet-toned instrument which was purchased under their direction still testifies to the success of their efforts. The organ was manufactured by Hook & Hastings, of Boston, and voiced by John H. Willcox, an accomplished organist and musician, who gave to the instrument the stamp of his individual genius. The organ has

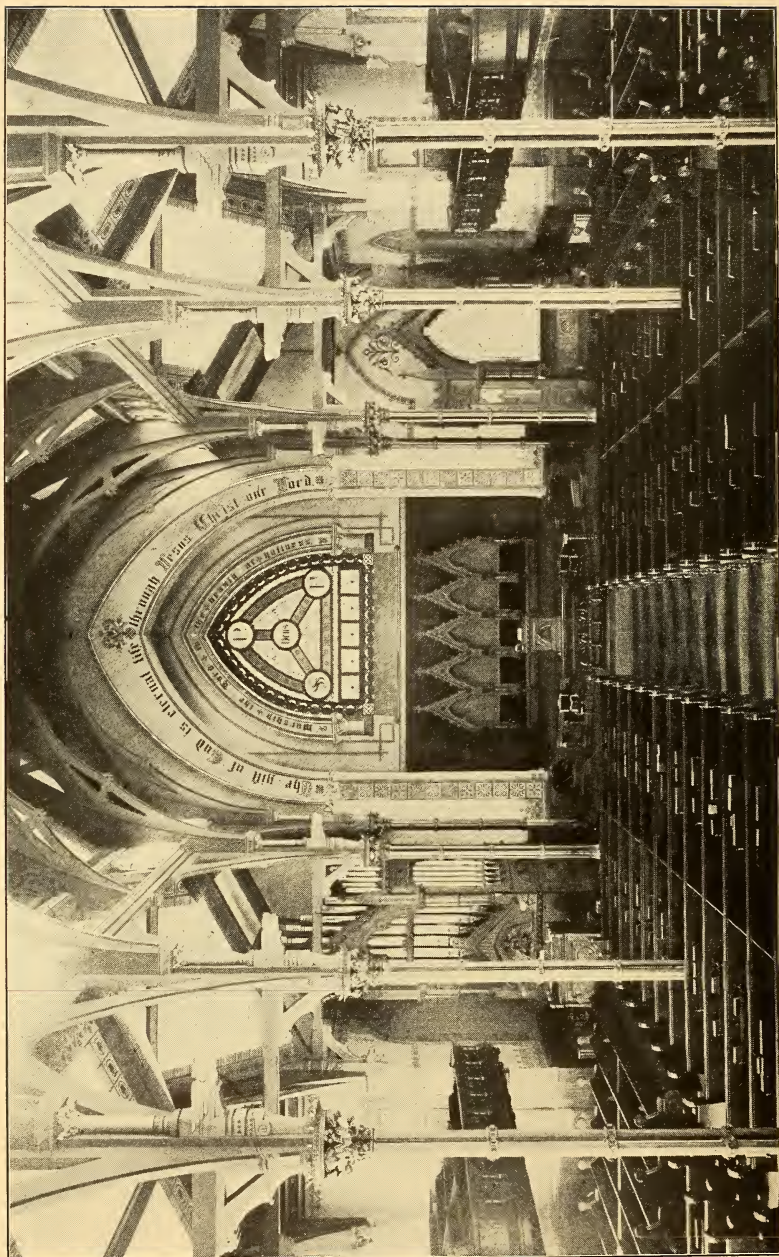


Colonel RICHARD BORDEN









CENTRAL CONGREGATIONAL CHURCH

Auditorium (looking west)



what is known as the tracker action, 2,147 pipes, 33 speaking stops, and 2 manuals.

The bell which was hung in the tower of the church, and which still calls us to worship, is the one which was presented by Col. Richard Borden at the time of the building of the old meeting house.

On the exterior of the building the following mottoes cut in stone invite the passers-by to worship: "Praise ye the Lord"; "Let us exalt His name together"; "Seek ye the Lord while He may be found, call ye upon Him while He is near"; and on the arches over the pulpit platform are the inscriptions: "The gift of God is eternal life through Jesus Christ our Lord"; "Worship the Lord in the beauty of holiness."

The hieroglyphic character of the decorative fresco design, which was finally used for the upper background of the pulpit recess, has aroused so much curiosity, as people have seen it for the first time, that an interpretation of this quaint Latin symbol may be found interesting. It is in triangular form, and is an illustration of the doctrine of the Trinity as presented in the Athanasian creed. In the center is the word "Deus," from which radiate three lines, each bearing the Latin "est," and each reaching to one of the three points of the diagram, where are the letters "P," "F," "SS," respectively; thus signifying: "The Father is God"; "The Son is God"; "The Holy Spirit is God." The three sides of the triangle each bear the inscription, "non est"; thus completing the reading: "The Father is not the Son," "The Son is not the Holy Spirit," "The Holy Spirit is not the Father." In this way is symbolized the completed doctrine of the Trinity: "One Substance, Three Persons."

North of the pulpit, upon the projecting wall of the pastor's room, is the beautiful Memorial Tablet which was presented by the Ladies' Beneficent Society. It is of Tennessee marble, set on an arched panel of fine-finished

gray sandstone richly carved, the whole rendered effective by its black-walnut background. It bears the following inscription:

CENTRAL CONGREGATIONAL CHURCH,  
ORGANIZED NOVEMBER 16, 1842.

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First Pastor.

Rev. SAMUEL WASHBURN

Installed April 24, 1844. Dismissed Jan. 2, 1849.

A refined scholar,  
A genial and beloved pastor.

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Second Pastor.

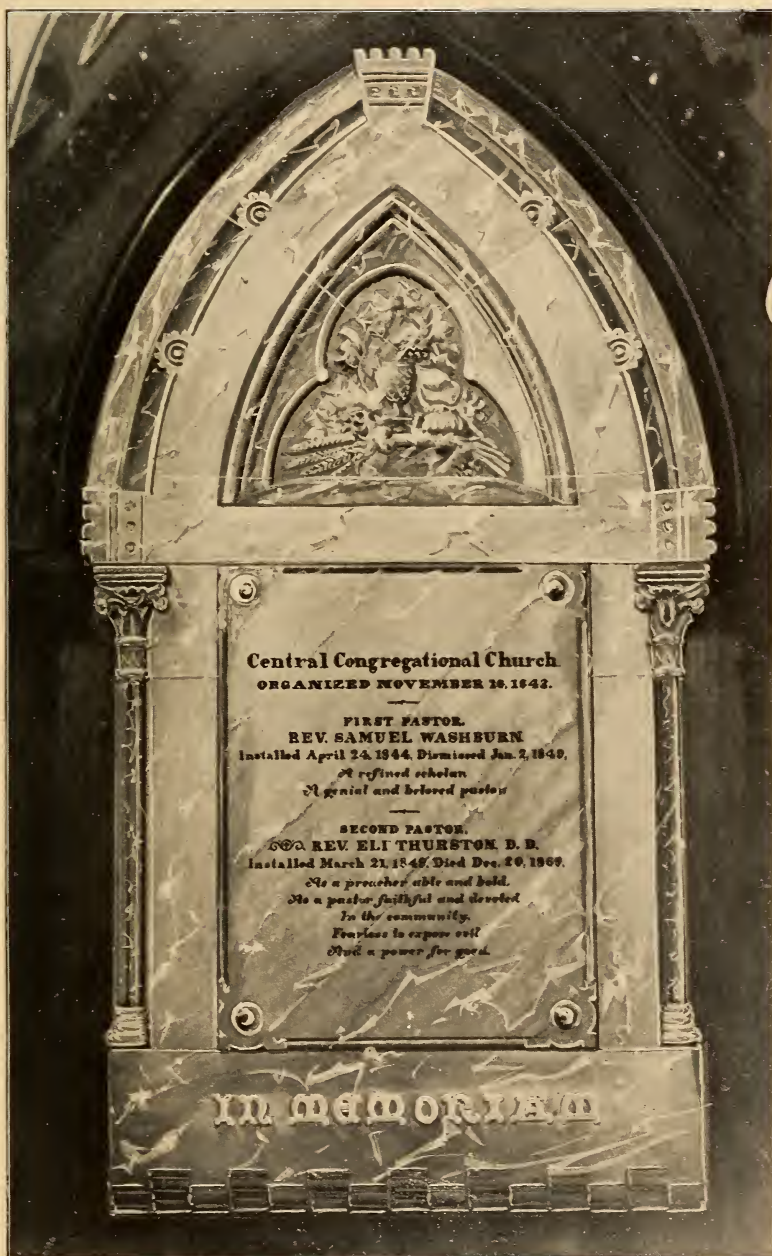
Rev. ELI THURSTON, D.D.

Installed March 21, 1849. Died Dec. 20, 1869.

As a preacher able and bold,  
As a pastor faithful and devoted,  
In the community  
Fearless to expose evil,  
And a power for good.

### **In Memoriam**

Among other gifts at the time the church was built, were the beautiful stained-glass picture of "Jerusalem," set in the cloister window of the south parlor, and five large framed photographs which have ever since hung in the north parlor, all presented by Robert K. Remington; also the piano, which was until recently used in the parlors, and which now does service in the Primary Department of the Bible school, given by Niels Arnzen. The pictures above referred to are from bas-reliefs of Thorwaldsen. They represent the four evangelists, each riding upon a wingèd creature, Matthew's, with the face of a man; Mark's, with the face of a lion; Luke's, with the face of an ox; and John's, with the face of an eagle, — in accordance with the symbols in Ezekiel's vision. The fifth picture is "Mary with Jesus and John."



**Central Congregational Church**  
**ORGANIZED NOVEMBER 18, 1842.**

**FIRST PASTOR.**  
**REV. SAMUEL WASHBURN**  
Installed April 24, 1844. Dismissed Jan. 7, 1849.  
*A refined scholar*  
*A genial and beloved pastor*

**SECOND PASTOR.**  
**REV. ELI THURSTON, D. D.**  
Installed March 21, 1849. Died Dec. 26, 1869.  
*As a preacher able and bold.*  
*As a pastor faithful and devoted*  
*In the community.*  
*Fearless to expose evil*  
*And a power for good.*

**IN MEMORIAM**

**PASTORS' MEMORIAL TABLET**  
Central Congregational Church, Fall River, Mass.



A little more than a year and a half was spent in the construction of the building, and on Monday evening, December 13, 1875, more than two thousand people assembled for its formal dedication according to the following program: Organ voluntary; anthem, "Praise the Lord," Mozart; invocation by Rev. J. W. Wellman, D.D., Malden (because of the absence of Rev. Thatcher Thayer, D.D., to whom the part had been assigned); response by the choir, "Ponder my words, O Lord," Haydn; reading of the Scriptures, Rev. W. W. Adams, D.D., Fall River; hymn, "Christ is our Cornerstone"; sermon, text John 17: 20, Rev. Richard S. Storrs, D.D., Brooklyn; hymn, "Oh, bow thine ear, Eternal One"; dedicatory prayer, pastor; anthem, "How beautiful are Thy dwellings!", Leach; doxology; benediction by the pastor. (See copy of program in Supplement.)

But not all was joy on this seemingly bright occasion. A most trying combination of circumstances had thrust a heavy financial burden upon the Church, and at the annual meeting soon after the dedication of the building, the assessors reported "the old property still on hand, with an indebtedness of one hundred thousand dollars." Under this debt, annually increased by interest charges, the Church struggled for four weary years, until, in a *single day*, by an almost superhuman effort, the weight was lifted. That eventful day will ever remain one of the most memorable in the history of the Church, and its story is here told with vivid realism by Mrs. Eli Thurston, who participated in its events and wrote under their inspiration.

It was Sabbath morning, February 1, 1880. A radiant and sunny morning, with the air just crisp and cool enough to give zest and tone to the body, and cheerfulness and hope to the heart.

The congregation of our people had assembled at our usual hour of worship, and with no intimation that anything unusual was to happen. The multitude were seated; there was the accustomed stir and tread of the few late-comers, and then in reverent silence we awaited the



entrance of the pastor. Immediately, and to our surprise, another door of the pastor's anteroom opened, and in solemn procession came forth some eight or ten of the gentlemen of the Church who quietly seated themselves in their usual places. We had recognized in their grave and careworn faces all the officers of the Church and the business committee of the Society. Something of serious importance was to take place! A thrill of expectant foreboding was taking possession of all minds when the pastor entered the pulpit, and with him, our friend and almost colleague pastor, Rev. Alexander McKenzie, D.D., of Cambridge. This, for a moment, increased the wonder, but the little spasm of doubt and fear was coming rapidly to be displaced by an inward smile of welcome and gratulation, when, after the doxology and a brief invocation by the pastor, we were called upon to sing the hymn beginning "Awake, ye saints, awake."

This seemed ominous, and was followed by fervent prayer from Dr. McKenzie for strength, and grace, and blessing, in the performance of some exalted, but specially trying duty. Devout, also, were his uttered thanksgivings for the history of the Church, in all its years of the past. There was in that prayer much that reminded one of the deep sympathy and pathos which came out in the supplications for the Church, by our dear friend Professor Barbour, last summer, when he said: "O Lord, thou hast sore wounded, cast down, and broken this Church, but it is not destroyed; hast thou not ever had a rivulet of blessing running through it?" Then we sang again — the hymn which has upheld and supported thousands of faint and weary hearts, from the time it was written, until now, —

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word."

Had some calamity again overtaken us? Were we to pass once more through some fiery trial? Had we not long been abased in the dust, and our very name cast out as evil? Had not the furrows of time, and the gray hairs of age, come upon our young men in this Church simply through suffering? Had not our dear pastor for long months been an invalid in exile for the same cause, and now what more was God about to require of us?

Breathlessly we listened to the announcement that we were to lift *that day*, from off the Church, the great burden of debt which oppressed it! Nothing could be more unexpected and strange than such a proposition, and to the majority of the congregation, nothing could



seem more impossible. Then our pastor told us that our debt amounted to one hundred and twelve thousand dollars. As an offset to this, we held the old church property, which the committee estimated as worth thirty-two thousand dollars, the interest of which had been provided for. This left a debt of eighty thousand dollars, which we were to undertake to raise, and which he felt sure would be accomplished before the day was done.

Among the crowded and exciting scenes which followed on this most memorable day, the impression made by our pastor's brief address was not for a moment effaced. He spoke with a calmness and quiet assurance, which only strong faith can give, and with the force of reason and facts that give to language its truest eloquence. Few of us knew of the days and weeks of labor he had devoted to this work in preparation for this hour — of the fraternal encouragement, the liberal gifts, the large-hearted sympathy, which his solicitations and representations of our need had elicited from other men and other churches, and which helped him now to look with some hope upon the work before us.

Then our friend Dr. McKenzie came forward and prefaced his address by saying that no one outside of our church could feel a deeper and warmer interest in its welfare, than he. For seven consecutive seasons he had ministered to this people, in the absence of their pastor. They had been seasons of profit and enjoyment, and the culmination of this interest was reached during the past summer, when he was permitted to be with us for five Sabbaths.

He had come to help us pay our debt; many friends were praying for us, and we should be specially remembered in the prayers of his own church that day. His pulpit was supplied by Dr. Alden, who knew us, and knew our pastor, and with warm sympathy was giving the labor of this day to help us. He was somewhat prepared for this work through his acquaintance with the methods pursued by Mr. Kimball, who had so successfully devoted his talents to this peculiar business, and from having passed through the experience with his own church.

"But," said he, "I shall not expect the thing to succeed unless a great many of you say 'It cannot be done.' I have never yet heard of a people where this work was undertaken, who did not say 'It cannot be done.' I want to see some of you drop your heads, and show by your manner that you feel the thing to be hopeless. It may not be philosophy, but it is the history, so far as I know, of this movement, and I shall not feel sure of success if you all feel so yourselves."

He said it would more than all things else require patience. It was a slow process, and we must make up our minds to spend the whole day upon it, and it would probably take till midnight. But to be free from debt would be like resurrection to new life. To be fettered and crippled in all our work and usefulness by a debt which cost us yearly seven thousand dollars, and then the next year seven thousand more, and when we had given this sum for five years or ten years the sum still remained; we could only look upon it as a burden which good sense and every high and christian motive should lead us to remove.

He thought it a sacred work, most intimately bound up with the honor and glory of the Church of God, and therefore most appropriate to the Sabbath day and the house of His worship.

He urged that our service would be a better service — our preaching — our prayers — our singing — our sacraments, all *better*.

We were told that lunch would be served in the middle of the day, and supper at night, and all were requested to remain and aid in the work.

The canvassers were now requested to distribute cards throughout the house, upon which the several subscriptions should be written — the whole amount was to be raised, or the individual contract become void, and three years allowed for payment, interest to be collected after the first year.

Dr. McKenzie then said he would call first for five subscriptions of three thousand dollars each, and no less sum would be received until those were made.

It was a moment of breathless suspense, and in the faces of our canvassers we read the thought that all felt, that not one man in that house had three thousand dollars that he could give away if he would. The silence seemed long and oppressive, though it was only for a moment, and then some voice hinted that the collectors were not on duty. This gentleman held in his hand the talismanic card, the first three thousand dollars given for the canceling of eighty thousand! What a relief to see it actually carried to the pulpit and to hear the sum announced. Only a moment or two more, and the five subscriptions were filled. Could it be possible! — was it no miracle that so soon we had fifteen thousand dollars in the treasury?

This sum was so easily raised that it was proposed to double it with five subscriptions more of three thousand dollars each. If this could be accomplished, it would give thirty thousand dollars from ten individuals. People began to walk about and to speak with one another.

It would occur to several at the same time that here was a man, and there was another, who had through life-long industry and economy acquired more than a competency. Would they give three thousand dollars, at once, and on the instant, to this object? They would not spend three thousand dollars to augment their style of living, nor half that sum in recreation or pleasure. Did they truly love the Church of God, and the moral welfare of our city more than these? Yes, they did, and they gave this large sum, not only with a generous hand, but with a christian heart.

The pastor offered to give the last three thousand dollars from the reserved funds held in trust by him, and this proved a stimulus greatly to be prized. It helped to move the hinges of the half-opened doors, and to strengthen a wavering purpose, to feel that the goal was so near.

It was past one o'clock when this crisis was reached, and we adjourned, joyfully and hopefully, to a very simple lunch in the parlors.

Some went to their homes, but returned speedily with many of the absentees from the morning service, and the afternoon work was resumed after prayer by Rev. Mr. Buck, and some very pertinent and interesting remarks from Dr. McKenzie.

It was now proposed to obtain ten subscriptions of two thousand dollars. This consumed more time than the first subscriptions. The full result was not reached until nearly dark, when a recess was taken, and supper served in the parlors to all who wished it. Many remained from intense interest in this novel and absorbing work — too excited to care whether they ate or not — too excited to know that they were very weary.

We had now a pledge for fifty thousand dollars, and had thirty thousand to raise. We had been warned that it would be a slower process to obtain the smaller amounts than the large, but all were now inspired with zeal and hope, and felt sanguine of ultimate success. We took fresh courage, and went on.

Without, the weather had grown severely cold, and the wind strong and piercing, but within, the thermometer was constantly on the rise, not only as connected with the furnace, but in the quickened pulsations of heart and brain.

There was still much to do, and time could not be taken for gratulation or rest, and the evening work was resumed, after prayer by Mr. Holmes. Fifteen subscriptions of one thousand dollars each were called for, which was followed by a quick response from many quarters, and the list rapidly filled. Individual contributions were numerous,

and were supplemented by one card from the ladies of the Beneficent Society, and one from the young men.

When the five hundred dollars were called for, the young ladies sent up a card for that amount, having had a meeting and voted to earn it. And the boys had been busy with pencil and paper, and when these smaller sums were collected, had ready their cards representing many names and a delightful enthusiasm, and the children entered warmly into the spirit of the occasion, and added their mite to some of the lists of lesser sums.

It was growing late, when, without further formality, it was announced that all sums of greater or less value could be sent in, and it was here that the feeling of the long day culminated. It was when the dear names of the poor in this world's goods, but the rich in faith, laid their offerings on this sacred altar. Very many were the precious gifts that came from the members of the Mission School, and often and *always* has this Church been cheered and helped by their affectionate devotion. Some of the classes pledged fifty dollars, others twenty-five and fifteen, and men and families who depended on their daily labor for all their needs, gave most heartily and generously. The spirit of the occasion throughout the day, had been most fitting to the holiness of the Sabbath and the house of the Lord. A subdued and quiet tone of feeling rested on all the people.

We had received, as the aggregate of all the money pledged, about seventy-six thousand dollars, and some were absent who would claim the privilege of making up the deficiency, and so, at half-past eleven, with a glad heart we sang

“Praise God from whom all blessings flow.”

Thus ended this most remarkable day in the history of the Central Church in Fall River. “It was the Lord’s doing, and marvellous in our eyes.” His covenant with his people had been renewed before our eyes. “Zion said, ‘The Lord hath forsaken me, and my God hath forgotten me.’” And he had said by his dealings with us: “I am jealous for Jerusalem and for Zion with a great jealousy, and I am very sore displeased with those at ease in her, and who have helped forward her affliction.” And now — “Thus saith the Lord, I am returned unto Zion and will dwell in the midst of her. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me, and the covenant of my peace shall not be removed, saith the Lord that hath mercy on thee.”



This story is not complete without some mention of the people's expressed appreciation of the labor and devotion of the two men who had succored them in the time of distress. At the annual meeting of the Society, April 28, 1880, the following resolution was unanimously adopted: "The Society acknowledges, and desires to place upon its records, its great obligations to Rev. M. Burnham, pastor, for his conception and prosecution to a successful issue, of a plan for lifting **Eighty Thousand dollars** of the indebtedness of this Society." At a meeting, February 9, 1880, the Church delegated to the pastor and Deacon Holmes the duty of sending a suitable written expression of thanks to the Rev. Dr. McKenzie; and some eighteen months later they proved that they still held him in grateful remembrance, by depositing a sum of money with a book-dealer in Boston, requesting Dr. McKenzie to replenish his library therefrom at his pleasure.

Having thus traced through a period of five years the course of those events which were immediately connected with the new church building, we turn back to 1875, to note other items of record for the same half-decade. We are impressed with the fact that during this period of great sorrow and burden-bearing, both on the part of the church and of its individual members, the people were much in prayer, and were richly blessed in spiritual things, as the following facts do testify.

**1876.** On April 10, "The pastor expressed the desire that a prayer and conference meeting be held on Thursday afternoon, 'Fast Day,' and it was cordially approved." A morning preaching service on this state holiday, as well as on Thanksgiving Day, had long been an understood custom.

From the time the new church was occupied until the chapel was built, 1875 to 1891, the prayer and conference meetings were held in the parlors. These services were of special power during Mr. Burnham's ministry. On Thursday evenings one parlor, often supplemented by the hall, was

occupied, and on Sabbath evenings the pastor's table was before the main door into the auditorium and, from this central position, he looked out to the right and to the left into the many earnest faces of the assembled company.

**1877.** In the pastor's annual report of April, we read:

Our evening meetings have been often filled to overflowing. A spirit of earnest attention and feeling has attended them and many, some of them heads of families, have found the Saviour. It has been, for Massachusetts and for the country, a remarkable year in certain features religiously, and we have felt something of the tidal wave of God's power. Many of our prayer-meetings have been places of the revelation of God. Our ladies' prayer-meetings have been of marked power, I am told. A spirit of prayer has been developed. A spirit of prayerful effort has been developed in answer to it.

**1878.** January 26 was set apart as a day of special prayer for this Church. The meetings were "largely attended by the members of the Church and others to some extent. Prayer and confession were earnest, and the Holy Spirit was present to subdue and sanctify all hearts, and to awaken an earnest desire to be more faithful in His service."

We quote from the pastor's annual report in April:

There have been but five other years in the history of the Church when so many have joined us as in this year, and those were years of extended revival influences. For three or four years past, especially, the growth in numbers has been steady, almost every communion adding some. We have increased in membership since 1870 just about one hundred. In the midst of seeming obstacles, we are glad to record the earnest, loving fidelity of so many. In christian labor, the Church has never been more abundant than during this year. Never has it had a greater care for God's poor; never have so many of its membership been importunate in prayer.

Further in the same report, the pastor suggests a change in the manner of contributing to religious objects, and recommends the inauguration of a system of "proportionate weekly offerings," on a plan similar to that recommended by Rev.



George Harris, of Providence, R. I., and already successful in many churches. The idea of the system is, that all money to be given into or through the church treasury shall be pledged annually in advance, proportioned by the contributors to the several objects of their benevolence, and paid weekly in regular amounts in small envelopes provided for the purpose. Such, doubtless, was the thought of pastor and people when this Church adopted the system in the spring of 1878, but local circumstances tended to defeat the working of the plan in its completeness. It was at a time when, as has been previously mentioned, the Church was sorely crippled financially, and strong measures became necessary to tide it over the difficulties, and to assure its future usefulness in the work of the Kingdom. It was therefore decided that, "as a matter of propriety and temporary expediency," the greater part of the gifts of the people should for a time be used for home expenses. It was hoped that the envelope system of weekly offerings, with its opportunity for pledging any amount, would enlist the interest and coöperation of every member of the congregation, and opportunity was given for any who preferred to do so, to assign their gifts to special objects. But the bulk of the contributions for a period of five years was paid into the "General Fund," this necessary diversion of funds from missionary work, which had ever before received our hearty support, being greatly lamented by pastor and people. In April, 1883, a committee, appointed for the purpose, recommended a list of five objects to which the contributors were asked to apportion their gifts. But for some reason this plan was not generally participated in, and in the effort to re-establish the habit of contributing to the cause of missions, the old method of annual offerings for special objects was resorted to. In 1886, the American Board of Commissioners for Foreign Missions, the Congregational Home Missionary Society, and the American Missionary Association were restored to an annual schedule of offerings. In 1888,

the Congregational Sunday-School and Publishing Society and the Congregational Union (now the Congregational Church Building Society) were included in the list, and in 1901, the Congregational Education Society was also added. Since 1874, a contribution for the Children's Home of Fall River has been taken at Thanksgiving time, and since 1888, the Fall River (now Union) Hospital has received an Easter offering. Thus has come about the present custom of a weekly offering for current expenses, and eight special annual contributions for outside work. Other special offerings are also occasionally made as need requires. The money given at the monthly missionary midweek service has for many years been equally divided between the American Board of Commissioners for Foreign Missions, and the Congregational Home Missionary Society. (See Supplement for annual schedule of offerings.)

In the latter part of 1878, a series of evangelistic services was held in the city under the leadership of Rev. George O. Pentecost, D.D., and Mr. George C. Stebbins, and their labors, united with those of the brethren in the churches, "were blessed of God to the quickening of some, and the conversion of others. Extra efforts were made to secure the permanence of such convictions and to cultivate a sense of christian responsibility."

During the same season, a series of neighborhood prayer-meetings was held in the parish, "in which a circle of the brethren and some sisters labored, and these meetings were not only greatly blessed to the laborers themselves," but became "a harvest-field of great richness in sheaves for the church."

The pastor in his annual report says:

Our prayer-meetings during the year have been of marked power, and increase in interest. They are now on Sabbath evenings frequently crowded, and the attendance Thursday evenings is greatly enlarged. Brethren are participating in the service who have been hitherto comparatively silent, and new voices are occasionally heard.

The number of additions to the roll during the year ranks third in the history to the present day, and it is a noticeable fact that among those who joined the Church there were two more males than females.

**1879.** In accordance with a vote of the Church in April, a printed list of the officers and committees of the Church and Society was framed and hung near the entrance to the auditorium. Being annually revised, it has ever since proved a great convenience to the people.

**1880.** At the annual meeting in 1880, Thomas F. Eddy, after twenty-five years of faithful service as clerk of the Church, declined a re-election, and George O. Lathrop was elected to the position.

**1881.** In February, the Church voted to accept the offer of certain persons to organize a chorus of voices from our own people, as a volunteer choir, for aid in congregational singing, and appointed a committee to coöperate with them in supervising such a movement. This marks the first effort toward a choir since the adoption of congregational singing in 1869. As long as services were held in the old building, the singing was considered notably good. There were a number of leading voices in the audience, and participation in the singing was very general, so that strangers remarked upon its body and tone. But when the singers were scattered about through the larger auditorium of the new church, and the high vaulted roof left far greater space to be filled, the music lagged and became poorer and poorer. Subsequent to the above vote, a choir of twenty-five or more voices was formed from the young people of the congregation, and under the efficient leadership of the organist, Lyman W. Deane, it proved a valued help during the eighteen years of its existence. Mr. Deane was devoted in his labors for the Church and Sabbath school, and met with the choir for weekly rehearsals. For special occasions anthems were prepared. He had rare taste in the selection and rendering of church music, and loved his organ. Many are the

nights that he lingered after service to revel in its sweet tones, while groups of people tarried to enjoy the music. Under his direction, in April, 1886, the choir rendered a cantata, "Under the Palms," and thereby netted one hundred and fifty dollars toward defraying the church debt.

Upon Mr. Deane's resignation, in 1899, after a service of thirty-five years, the music was given into the care of a director, Frank L. Andrews, with Thomas V. Walkden as organist, and a new quartet and chorus choir was formed. After three years of service Mr. Andrews, finding the duties of the position too arduous in addition to his business cares, resigned, and Mr. Walkden has since served both as organist and director.

The present custom of singing the doxology at the opening of the morning service dates from the time of entering the new church.

At the annual meeting in 1881, Deacon Benjamin Earl resigned his duties as custodian and almoner of the church fund for the relief of needy members, and was succeeded by Deacon Charles J. Holmes. It is worthy of note that the united service of these two deacons in this capacity has covered the whole period of the life of the Church thus far.

During the same year, the old church building was turned around from its original position facing Bedford Street, to that which it now occupies on Rock Street, because of the sale of the front land on Bedford Street for business purposes. It may be mentioned also that the stone, which originally served as the top step at the front entrance of the church, after a time became "The Mooring" at Andrew Borden's residence on Rock Street.

It was also in 1881, that the Society assumed the responsibility of the salary of Rev. E. A. Buck as church missionary.

**1882.** At a regular meeting of the Church held March 13, Mr. Burnham, worn with his strenuous pastorate and seek-



ing relief in change, tendered his resignation as pastor, expressing strong affection for the people, and deep regret at parting from them. The Church accepted the resignation and passed resolutions setting forth the peculiar degree in which he had endeared himself to his people, and assuring him of their earnest prayers for God's blessing upon him in his future labors. An ecclesiastical council was convened on April 4, and the official relations of pastor and people were thereby dissolved.

Three years after Mr. Burnham's installation, his salary was raised to three thousand dollars; and so it was continued throughout his pastorate, except that for two years, during the Church's struggles, he voluntarily relinquished the added five hundred dollars. At that time the Society expressed its appreciation of this proof of his sympathy; and still remembering it with gratitude, upon his retirement from the pastorate, it presented him with one thousand dollars, "as a token of respect and esteem."

**Rev. Eldridge Mix, D.D.****Fourth Pastor, A.D. 1882 - 1890**

1882. On June 26, the Standing Committee, who had been appointed to supply the pulpit, recommended for pastor, the REV. ELDRIDGE MIX, D.D., who was then pastor of the First Presbyterian Church in Orange, N. J. Dr. Mix had been heard in his own pulpit by members of the committee, and had preached in our church. The impression which he had made was so favorable, that when a formal ballot was taken, it was unanimously voted to extend to him a call to become pastor. Thereupon Thomas J. Borden, Thomas F. Eddy, and Charles J. Holmes were chosen from the Church, and Charles A. Baker and Alphonso S. Covell from the Society, to sign the call and, in the event of its acceptance, to make arrangements for the installation. Dr. Mix accepted the invitation and, with the approval of an ecclesiastical council which had been duly convened, was installed on September 27, 1882, the principal features of the program being as follows: Invocation and reading of Scripture, Rev. George M. Boynton, Boston; singing, "O God! we praise thee"; sermon, Rev. Alexander McKenzie, D.D., Cambridge; singing, "Oh, where are kings and empires now"; installing prayer, Rev. Samuel G. Willard, Colchester, Conn.; charge to the pastor, Rev. Michael Burnham, Boston Highlands; right hand of fellowship, Rev. W. W. Adams, D.D., Fall River; address to the people, Rev. A. J. F. Behrends, D.D., Providence; singing, "We bid thee welcome in the name of Jesus"; prayer, Rev. A. H. Heath, New Bedford; doxology; benediction by the pastor.

As soon as Dr. Mix was installed as pastor, he gave his attention in a systematic way to the business of acquainting himself with the members of his parish. A revised list of Church members (then numbering some four hundred and





Rev. ELDRIDGE MIX, D.D.

Fourth Pastor, A.D. 1882-1890



fifty) was prepared and published in October, 1882. The pastor then adopted the plan of announcing from the pulpit each Sabbath, the district in which he would call on given days of the coming week, and when six months had passed, he reported: "Your pastor has been enabled to call on every family connected with the congregation. Everywhere, in going in and out of your homes, he has been gladdened by a most cordial reception." Such annual visitations were a marked feature of Dr. Mix's ministry.

During the first half-year of service, he also aroused the interest of the young people and guided them in the organization of a "Young People's Pastoral Aid Society." In 1887, this Society identified itself with the Christian Endeavor movement, and under the new name it has continued to the present time. Its history is given later in this volume.

**1883.** In the latter part of 1883, "Songs of Christian Praise" was introduced for use in Sabbath services and conference meetings, in place of the hymn book which had been used for the previous fourteen years.

**1884.** January 28, the Church considered a revised and somewhat modified form of the "Confession of Faith and Covenant and of the Standing Rules of the Church," which had been prepared with due consideration and care by the pastor and Standing Committee. It was adopted, and a new manual was printed. (See Supplement.)

In April of the same year, there was inaugurated the so-called "Anniversary Service," which was a special feature of Dr. Mix's pastorate. From this time to 1890 inclusive, for the Sabbath evening preceding each annual meeting of the Church, a special program was prepared, consisting mainly of the annual reports of Church officers and minor organizations. This arrangement was made for the purpose of keeping the whole congregation informed concerning the activities of the Church, and with the hope that a wider and more intelligent interest therein might be aroused.

**1885.** From the pastor's annual report in April we quote:

One thing of special interest has transpired during the year, in which our Church has borne its full share. The churches of the city have come together with a unity and harmony rare to see among so many denominations, and during the week of prayer have maintained union meetings full of interest and of great profit. These meetings were continued during the following week, and thereafter once a week, through the entire winter. A foundation has been laid for future coöperation for which we may well be devoutly thankful.

On October 22, it was voted "that the Church hereafter use the 'Responsive Readings' as prepared in the hymn book now in use by the Church, in the regular Sabbath service, the reading to be followed by the singing of the Gloria Patri."

**1886.** During the early months of 1886, special religious services were again conducted, but this time under the direction of the Standing Committee of this Church only. The pastor reported concerning them as follows:

After the week of prayer, a series of midweek services was inaugurated, to deepen the religious interest already existing and, if possible, to bring those who were more or less thoughtful to an immediate decision. The aid of ministers from abroad was secured, who very kindly gave their services in preaching for us. Each service was concluded with a brief prayer-meeting. Though the evenings, almost without exception, proved stormy, yet the attendance was quite as large as could have been expected and the results very gratifying. As a consequence of this increase of fidelity and activity on the part of the members of the Church, accompanied by these special services, a larger number than usual have been added to the Church on confession of faith. Thirty-five in all have thus joined us, and there are many more whom we hope soon to welcome to our fellowship.

About this time Dr. Mix established the "Central Congregational Church Book Club." A biblical reference library of fifty or more volumes, for the use especially of teachers in the Sabbath schools, was placed in the parlor bookcase. On Saturday afternoons a volunteer librarian was in charge of the books, and, for a time, more or less of the teachers availed

themselves of the privilege thus afforded. The books finally became a part of the Stillwell Sabbath school library, and were transferred to the Chapel.

On September 21, 1886, in response to an invitation received from certain French residents of the city, representatives of the Church assisted in the organization of a French Congregational Church and in the installation of a pastor therefor. This church is an outgrowth of the work among the French, which had been fostered for nearly twenty years by Mr. Buck at the Mission Chapel. A church edifice was erected, and representatives of our Church now serve, with others from the First Church, as trustees for holding the property.

During the same year, purchasers were found for the "Old Church" building, with that portion of the lot which had not been previously sold, for the parsonage and lot, and for certain other land, all of which had long been an incumbrance upon the Society. The pastor voiced the rejoicing which was in the hearts of all the people, when he marked this important epoch in our history by these words:

There is one great occasion of thanksgiving which we should not fail gratefully to remember. For the first time in many years, the church is unencumbered by debt. Our beautiful house of worship is truly the Lord's house now, as never before. After all the heroic and self-sacrificing efforts which the Lord has put it into your hearts to make for the achievement of that object, have you not abundant reason to-night "to enter into His gates with thanksgiving and into His courts with praise; to be thankful unto Him and to bless His name?"

Since this time, the Society has annually raised sufficient funds to meet all expenses.

**1887.** Early in 1887, the Church participated in the work of taking a church census of the city, which was done under the auspices of the "Ministerial Association."

**1888.** The year 1888 marks the introduction of the weekly "Church Calendar." The pastor appreciated that the ordinary announcement of notices from the pulpit de-



tracted from the dignity and solemnity of the service, and that the printed page would reach many absent members of the congregation as well as supplement the memory of those who were present. In the beginning he secured the coöperation of the Christian Endeavor Society, which, during the experimental stage, provided and distributed the leaflets. But by April, 1890, the calendar had so far approved itself to the people that the Society assumed the expense of printing, and in February, 1891, at the request of the Christian Endeavor Society, the Church appointed a committee to take charge of the compiling and printing. (See copies of the later calendars in the Supplement.)

**1889.** April 30, being the one hundredth anniversary of the inauguration of George Washington as President of the United States, an appropriate public service was held in the auditorium in commemoration of the event. The size and convenience of the church attracts to it many such public assemblies, and the people have ever delighted to use it for patriotic purposes.

Later in the same year, the Church purchased a plat of six burial lots in Oak Grove Cemetery, to be used for the burial of those members who should be unable to provide one for themselves; and some of those who had been buried elsewhere were removed to it. The Church also made provision for erecting suitable headstones at each grave, as occasion should require.

**1890.** On February 19, a "Reunion and Roll-Call" was held. At the suggestion of the pastor, an invitation had been sent to every member of the Church to be present in person if possible, and if that were impracticable, to report by letter. "The occasion was one of great interest and profit. About four hundred reported; some three hundred in person; the rest through friends or by letters. It was a real reunion on the part of those present."

On May 1, Dr. Mix, "with the kindest feelings toward all," requested the Church to unite with him in calling a

mutual council for the dissolution of the pastoral relation. In fulfillment of this request a council was convened on the 16th of May, and with profound regret and unanimous expression of the highest esteem for the retiring pastor, it assented to the request of pastor and people.

October marked the final step in the readjustment of the order of Sabbath services, which order, during the previous sixteen years, had been the subject of much discussion and frequent changes. Since the earliest days, and into Mr. Burnham's pastorate, services were held as follows: 10.30 A. M., preaching service; 1.30 P.M., Sabbath school; 2.30 P.M., preaching service, followed bimonthly by the Lord's Supper; and an evening meeting for prayer and conference. In addition to these, many of our members attended the Mission Sabbath school at 9.15 A.M. The first suggestion of a change toward the modern idea of fewer services appears in June, 1874, when the afternoon service was temporarily dispensed with. From this time on, there was a gradual strengthening of the sentiment in favor of making the change permanent, partially because of the growing tendency to lessen the demands upon the people, and partially because of the evident necessity of lightening the pastor's duties. In September, 1879, the afternoon service was permanently dropped; in April, 1880, the Sabbath school was changed to 2.30 P.M., and in 1887, monthly evening services in the auditorium were adopted; in October, 1889, a regular preaching service took the place of the prayer and conference meeting, and in October, 1890, Sabbath school was changed to the noon hour; thus completing the present schedule as follows: 10.30 A.M., preaching service, with the Lord's Supper at the appointed times; 12 M., Sabbath school; 7 P.M., preaching service.

In the latter part of 1890, electric lights were introduced into the auditorium, the parlor chandeliers having been fitted with electricity five years earlier, at the expense of a parishioner, James B. Harley.

**Rev. William Walker Jubb****Fifth Pastor, A.D. 1891 - 1896**

After the departure of Dr. Mix, the various departments of church work were continued under the watch and care of the deacons and regularly appointed officers, ably assisted by our missionary, Rev. Mr. Buck. The membership of the Church was about five hundred and thirty.

On May 26, 1890, a committee of nine, viz., Charles J. Holmes, Rev. E. A. Buck, Thomas J. Borden, Charles A. Baker, Simeon B. Chase, Charles E. Fisher, Henry H. Earl, George O. Lathrop, and James C. Eddy, was chosen to select and recommend to the Church a candidate for pastor. A year passed before any one was found to meet the requirements of the committee.

**1891.** In April, while the committee had its attention turned in a southerly direction towards a possible pastor, a preacher — Rev. W. Walker Jubb — was crossing the ocean from the east, of whom no one in the Church had ever heard. Friends of this stranger, in Boston, who were also friends of the Church, proposed him to the committee as a pulpit supply for a Sabbath. He was asked to preach April 19, and was heard with such general satisfaction that he was invited to come a second time. He consented, and so deepened the favorable impression already made, that he was urged to come for two more Sabbaths. He came and preached again with still greater acceptance. The committee, hearing most favorable reports of Mr. Jubb, presented his name to the Church for consideration as a candidate for pastor, at the monthly church meeting in May. After a brief discussion and on motion, a ballot was taken resulting in a vote of one hundred and ten yes; two no. In accordance with this vote, a call was extended to Rev. William Walker Jubb, of Mossley, Manchester, England, to become pastor of the Central Church, at a salary of four thousand dollars per annum. All further



Rev. WILLIAM WALKER JUBB  
Fifth Pastor, A.D. 1891-1896





action was left to the Standing Committee, with power to act. The formal letter of acceptance was received by the Church, June 29, together with the statement that Mr. Jubb would assume the duties of the pastorate the first of September following.

Mr. Jubb was installed pastor of the Central Church, September 29, 1891. The services of the evening were: Invocation and reading of the Scriptures, Rev. Payson W. Lyman, Fall River; sermon, Rev. Reuben Thomas, D.D., Brookline; installing prayer, Rev. J. G. Vose, D.D., Providence; right hand of fellowship, Rev. Arthur Little, D.D., Dorchester; charge to the pastor, Rev. Eldridge Mix, D.D., Wellesley; address to the people, Rev. Michael Burnham, D.D., Springfield; benediction, by the pastor.

The *Fall River News*, September 30, reports as follows:

The Rev. W. Walker Jubb, late of Mossley, England, was installed the fifth pastor of the Central Church last evening, with services of the deepest interest, in presence of a very large congregation. It was an event of no ordinary interest in the history of the Church, and many distinguished clergymen and laymen of the denomination were present in honor of the occasion.

When the "New Church" edifice was built, the construction of the Chapel was deferred; — in part, because the Sabbath school found ample accommodation in the auditorium of the "Old Church." When, however, that building was sold, and the school had been held for a season in the auditorium and parlors of the New Church, the disadvantages of such a method became more and more obvious, resulting in much discussion and planning. Finally, in December, 1890, a committee consisting of James C. Eddy, Joseph A. Bowen, Edward T. Marvell, Andrew Borden, and Edward B. Jennings, was appointed and authorized to contract for the building of a Chapel, substantially in accordance with terms and specifications of Mr. A. B. Jennings, architect, of New York, at a cost of about eighteen thousand dollars.

On October 19, 1891, the building committee reported the completion of the Chapel as far as they were authorized to go. The report was accepted and the committee continued.

The same month the pastor presented a plan for special services to be held on the last Sabbath evening of each month. The plan was approved by the Church and the first meeting was held November 29, the subject of the pastor's address being: "I Can't Help It." These evenings were very popular, as was shown by the large attendance,—sometimes more than a thousand persons being present.

1892. January 14, the pastor stated the substance of a request from some of the pastors of the city, for the Central Church to hold a "Union Communion" service at an early date. The Church by vote complied with the request, and ordered the following invitation to be sent to the pastors of the city:

FALL RIVER, January 21, 1892.

TO THE PASTOR OF — CHURCH:

*Dear Sir,*—I have the pleasure of communicating to you, the following action taken by the Central Church, January 14, 1892, and would kindly request you, to bring it to the attention of your church people in such a way as you may deem best.

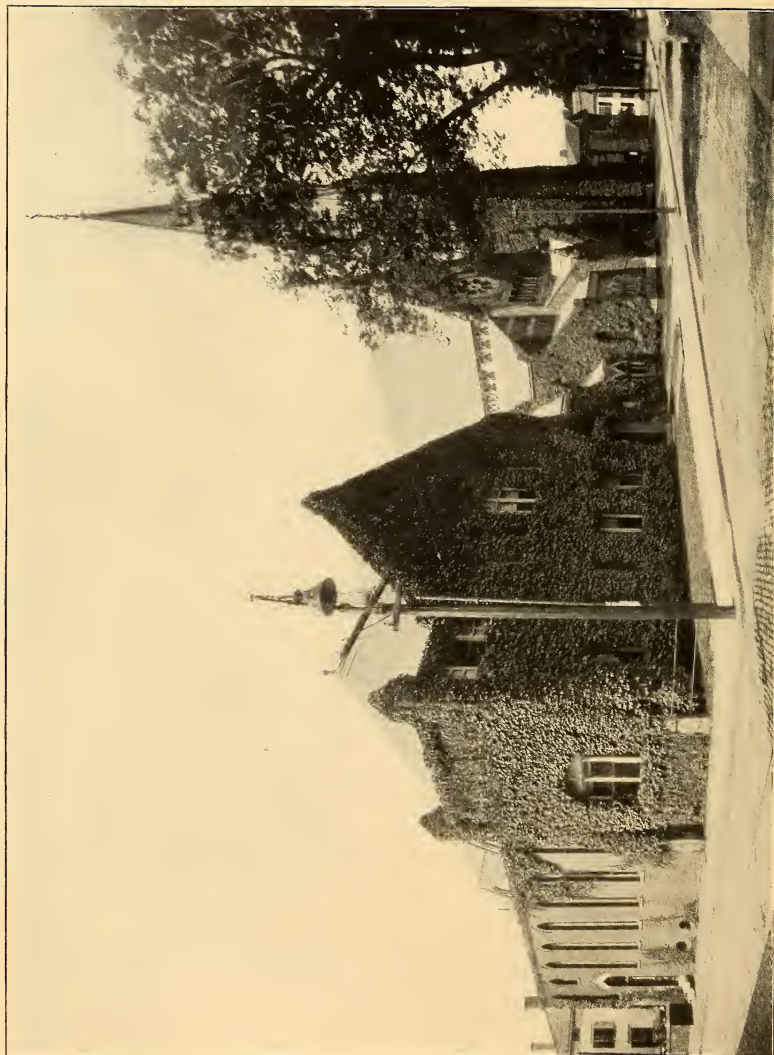
Very respectfully yours, etc.,

GEORGE O. LATHROP, *Clerk*  
*of the Central Congregational Church.*

#### A UNION COMMUNION SERVICE

A communication having been received, expressing the desire of many of the pastors of the city, that the Central Congregational Church should hold a "Union Communion" service, *voted*, "That we gladly assent to the request, and appoint the pastor and deacons a committee, to fix upon the time and date, and to make all necessary arrangements for holding such service." In accordance with the above vote, the Central Church will hold a Union Communion Service in the audience room of its church, Rock Street, Monday evening, February 8, 1892, at 7.30 o'clock, and cordially invites all members





CHAPEL OF CENTRAL CONGREGATIONAL CHURCH

Corner Rock and Bank Streets, Fall River, Mass.

of churches who hold Christ as their Head, and are in good and regular standing in their respective churches, to sit with it, at the table of our common Lord.

W. W. JUBB, *Pastor.*

C. J. HOLMES,

C. A. BAKER,

GEO. O. LATHROP,

H. H. EARL,

*Deacons.*

The service was held as stated, and a very large number accepted the invitation to be present. The pastors and officers of different churches assisted in the service.

At the close of the year 1891, the pastor, believing that "reading makes a full man, writing an exact man, conversation a ready man," organized the "Central Church Literary Society," for the promotion of social and literary improvement. Nine meetings were held during the first year. Many of the programs were of special interest, *e. g.*, "Protection versus Free Trade," "A Mock Congress," "Lecture on John Bright," "Illustrated Magazine," and "Ladies' Night" being among the most interesting. The society proved a great success financially, and was very popular, the average attendance for the season being one hundred. This society maintained its active work for a period of three years.

1892. In April, the Chapel building committee reported:

The Chapel has been completed and furnished, during the last financial year, without any debt, except that covered by pledges. Our thanks are especially due the ladies, for the entertainment given in the Chapel, from which we received \$200.00; to the Literary Society, for their liberal donation of \$100.00; to the pastor, for contribution from the monthly Sabbath evenings' services of \$58.84; and to the Sabbath school for their gift of \$165.05.

(Signed) JAS. C. EDDY,  
JOS. A. BOWEN,  
ED. T. MARVELL,  
ED. B. JENNINGS,  
C. E. FISHER,

*Committee.*



At the annual meeting, April, 1892, the following minute was adopted on motion of Mr. Henry H. Earl:

We recall with pleasure the continued labors of Brother C. V. S. Remington in the supply and beautiful arrangements of flowers for the platform, from Sabbath to Sabbath. In their absence, we experience a sense of loss; in their presence our souls are lifted up; worship seems easier, purer, more spiritual. In their subsequent distribution by the young women of the Christian Endeavor, joy and gladness are brought to many an invalid, and a sense of contact with the active, visible Church of Christ created, which will be a solace to many a weary hour, a potent help to "fight the good fight of faith."

Through all these succeeding years and down to the present time [1905], Mr. Remington has unfailingly continued, Sunday after Sunday, to bring flowers — at once beautiful and sometimes rare, but always bright and fragrant, — to gratify the senses of sight and smell, and to stimulate the love and emotions of praise and gratitude to the Giver of all good things, the Creator of life and light.

Mr. Jubb was largely instrumental in the formation, March 28, 1892, of the "Fall River Congregational Club." "The object of the club, as stated in its by-laws, is a social hour, with refreshments, and the discussion of ecclesiastical, social, and national topics by members and invited guests." At first, the club met sometimes in the chapel of the Central Church, and sometimes in the vestries of the First Church; but the latter rooms proving most convenient for the use of the club, the meetings have been held there exclusively for several years. The club has proved eminently successful in bringing together the members of the various Congregational churches of the city and suburbs, for social intercourse, and the discussion of public and literary themes.

In June, the pastor presented for consideration, the establishment of a "Mission at Globe Village," and stated that the Standing Committee had adopted the following resolution, to wit, "That this committee look with favor upon the

establishment of a Mission at Globe Village, provided such measure shall seem wise to a joint committee to be appointed from this and the other Congregational churches of the city." The Church adopted the resolution of the committee and appointed the pastor, Simeon B. Chase, and Andrew Borden, members of the joint committee, and in January, 1893, the Broadway Mission at Globe Village was formally opened.

In the spring of 1892, it was voted "to celebrate the FIFTIETH ANNIVERSARY of the organization of the Church, — NOVEMBER 16, 1892, — and to give to the Standing Committee full authority to complete all arrangements for the same."

In the fall of the year a circular was issued, calling attention to the date, and that the day would be held in remembrance by simple and appropriate services on the preceding Sabbath, November 13, 1892. The program as outlined made provision for a special sermon by the pastor in the morning, the reading of historical papers in the afternoon, and brief addresses from former pastors and others in the evening.

The observance of the day proved of great interest to large audiences. A report of the exercises, together with the program, letters, papers, and extracts from sermons will be found in a later chapter of this volume.

**1893.** The report of the assessors read at the annual meeting of the Society in April, 1893, says:

We congratulate the Society on having completed FIFTY YEARS of its existence. It was organized, January 20, 1843, with thirteen members. To-day it has a membership of seventy. The Society has passed through a great variety of experiences. It has had its days of darkness, as well as its bright, clear days. It has felt the depressing influence of debt, and has had the joy of *release* from the burden of debt. Fortunately, it has never suffered severely from a difference of opinion among its members, and we trust this harmony of feeling and unanimity of purpose, will continue to abide with it in the future.

In the early part of the year the "Ladies' Prayer-Meeting" (which for a time had been discontinued), under the leadership of Mrs. Jubb awakened to new life, and "did run well for a season, but finally fell into a long sleep which has lasted to the present time."

In February an ORNAMENTAL TABLET, with gilt lettering, giving the names and addresses of pastor and janitor, together with the hours for holding the regular Sabbath and midweek services, was placed on the front of the church tower.

1895. In May, the Standing Committee was instructed to procure "Individual Cups" for use at the communion service (by a vote of fifty-five yes, six no). On the first Sabbath of July following, the individual cups were used for the first time in this church and have ever since been approved as a most acceptable change from former methods.

1896. April. The pastor and deacons' annual report contains this statement:

The church edifice has been in more active use the past year than ever before. Three state conventions, viz., the Woman's Board of Missions, the State Sunday-School Convention, and the Methodist Conference, have all tested its size, convenience, and practical usefulness, and have been abundantly satisfied, and high in their encomiums of praise.

On Sunday, July 19, 1896, at the close of the morning service, Rev. Dr. W. W. Adams, who had occupied the pulpit, read a letter from Rev. Mr. Jubb, presenting his resignation as pastor of the Church, to take effect on September 29, the fifth anniversary of his installation into that office. The letter is as follows:

TO THE MEMBERS OF THE CENTRAL CHURCH AND SOCIETY, FALL RIVER:

*Dear Friends*, — When I accepted the pastorate of your Church and Society in 1891, I resolved that I would not leave you of my own accord for at least five years. I felt that this was due to the people who had so generously paid for my removal, with that of my family, from England. Though there was no engagement for any specified

number of years, there was a distinct statement made by me, that I should feel myself in honor bound to remain for a term of not less than five years. That term will expire in the early autumn, and as my vacation will include most of the intervening time, I have thought it best to decide, now, what my future course shall be, and make known to you my decision before I leave for England.

For a long time, more than a year, I have felt that a change of pastorate at the end of my five years' service might be advisable, and this feeling I have made known to my intimate ministerial friends. The reasons which led me to this conclusion seemed to me to be weighty and somewhat commanding. I have also felt, of late, that if I were to make any change in the near future, perhaps this might be the most appropriate time in which to make it, and upon this I have resolved. I beg, therefore, to present my resignation as pastor of your Church and Society, such resignation to take effect on September 29, the fifth anniversary of my installation, or as soon thereafter as a council can be conveniently called.

In doing this, I wish to express my sincere appreciation of all the kindness which I have received since I came among you. The friendships which my family and I have formed in the Central Church are very dear to us, and will, I hope, be more or less abiding. Wherever our lot may be cast, we shall always have a kind thought for the sympathetic and helpful companions of our early American life. I am, I know, only voicing the feeling of every member of my own household, when I wish for you, a speedy, happy, and prosperous settlement. May grace, mercy, and peace ever abide with you all. I am,

Yours sincerely,

(Signed) W. WALKER JUBB.

Dr. Adams then read a call for a special church meeting to be held the following evening, Monday, July 20, at eight o'clock. At this time the resignation was formally presented to the Church, when it was accepted, and the following letter was ordered sent to Mr. Jubb, who had gone to England:

Rev. W. W. JUBB:

*Dear Sir,*—Your letter of resignation having been read by Dr. Adams from the pulpit, Sunday, July 19, 1896, a church meeting was called on the next Monday evening, at which the resignation was



accepted in accordance with the tenor thereof, that is to say, to take effect September 29, 1896, and a committee appointed to unite with you, and a committee from the Society, to call the customary council. The Society subsequently met and voted to accept the resignation, and appoint a committee to unite with you and the Church, in calling the council. Church committee: Charles J. Holmes, Thomas J. Borden, Henry H. Earl. Society committee: Joseph A. Bowen, Edward B. Jennings. At the society meeting, it was also voted that the recommendation of the Church to continue your salary to December 1, 1896, be adopted. I am desired by the committee to give you formal notice of the action of both bodies, and to ask your suggestions as to when it is desirable to call the council, and what churches you would like to have invited; also to receive any other suggestions you might like to make. In general conversation, it was thought some time about the middle of September might be a convenient and suitable time for calling the council; but not knowing your plans, it was left open for action when we hear from you.

Yours very truly,

JAMES W. BRIGHAM, *Clerk,*  
*on behalf of the Committee.*

This letter was addressed to Mr. Jubb, at Memorial Hall, Farringdon Street, London, England.

#### **Report of the Council**

The council called to review the proceedings of the Central Church and Society in regard to the resignation of their pastor, Rev. W. Walker Jubb, met at the Central Church, September 16, 1896. They examined the papers and records of the Church and the Society and the correspondence with Mr. Jubb. The council, in view of the unanimous agreement of pastor and people thus far, approved the action on the part of the pastor, Church, and Society, as regular and harmonious, and declared the relation dissolved, to take effect September 29, 1896.

After the resignation of Mr. Jubb, Deacons Charles J. Holmes, and Henry H. Earl were appointed a sub-committee to supply the pulpit; while Mr. Holmes, by virtue of his office



as senior deacon, assumed the duty of caring for the conduct of the weekly and monthly meetings. These were regularly held, and special meetings were called when required. All other interests of the Church were considered as presented, the aim being to have all the ordinances and services of the Church regularly observed. There was a membership then existing of about five hundred and forty. A circular sent out by the Standing Committee, calling for the united and prayerful efforts of the whole Church for her welfare, had a most salutary influence.

This circular read as follows:

CENTRAL CONGREGATIONAL CHURCH,  
FALL RIVER, MASS., October 10, 1896.

*Dear Brethren and Sisters,*

*Members of the Central Congregational Church :*

In the providence of God, we are to be without a regular pastor, for a little time at least. The interim cannot fail to be an anxious period for your committee, and we desire to make an earnest appeal to each member to give more than usual effort for the success of our church work. Will you in harmony with this request, do all in your power to sustain our religious gatherings; support the Sunday morning and evening services; attend the Thursday evening meetings; and by your constant presence encourage each the other? Do not forget the Sunday school. The superintendent wants your hearty support. Enter the Bible class and so influence our younger pupils to gather for the study of the Word of God. By voice and presence will you not kindly help to bring *all* our church membership into action and harmony with the Master's desire?

Sincerely your brethren in Christ,

CHARLES J. HOLMES,  
CHARLES A. BAKER,  
GEORGE O. LATHROP,  
HENRY H. EARL,  
EDWIN A. BUCK,  
CLINTON V. S. REMINGTON,  
ANDREW BORDEN,  
JAMES W. BRIGHAM,

*Standing Committee.*

**Rev. William A. Knight****Sixth Pastor, A.D. 1897 - 1902**

1897. A special church meeting was called on September 20, 1897, to hear the report of the committee on pulpit supply. That report presented the name of REV. WILLIAM ALLEN KNIGHT, of Saginaw, Mich., as the unanimous recommendation of the Standing Committee for the office of pastor. After due consideration, a ballot was ordered, resulting in an affirmative vote of eighty-five yes; six no.

A committee of three, namely, Charles J. Holmes, Richard B. Borden, and Albert F. Dow, was appointed to unite with a committee from the Society in extending the invitation to Mr. Knight to become pastor, and upon his acceptance to take the necessary steps preparatory to his installation. The Society met September 30, and voted unanimously to join in the call, and appointed Henry H. Earl and Edward B. Jennings as its committee.

Mr. Knight's letter of acceptance was received on October 4, and a call was immediately issued for an ecclesiastical council, to be held on October 20, 1897.

The council met at 2.30 o'clock P.M., on the date mentioned, and after the usual examination of papers, records, and candidate, it was unanimously voted to proceed to the installation of Mr. Knight in the evening, at 7.45 o'clock, with services as follows: Invocation, Rev. E. A. Buck; reading of Scripture, Rev. H. G. Megathlin, F.R. [Broadway Church]; singing, "O Worship the King, all glorious above"; sermon, Rev. Wm. E. Barton, D.D., Boston; singing, "O where are kings and empires now"; installing prayer, Rev. Eldridge Mix, D.D., Worcester; charge to the pastor, Rev. William H. Davis, D.D., Newton; right hand of fellowship, Rev. Francis J. Van Horn, Beverly; address to the people, Rev. Matthew C. Julien, New Bedford; singing, "With



Rev. WILLIAM ALLEN KNIGHT

Sixth Pastor, A.D. 1897-1902



heavenly power, O Lord, defend "; concluding prayer, Rev. Payson W. Lyman, Fall River; doxology, "Praise God from whom all blessings flow "; benediction by the pastor.

The life of the Church during Mr. Knight's pastorate is best portrayed by successive extracts from the annual reports of pastor and deacons. Not many new or startling events occurred to mark its outward relations to other work and workers, but its life was largely the development of its internal affairs and spiritual interests.

1897. December 19, the pastor writes:

The hearty manner of our people in the support of the midweek prayer-meeting is a pleasant feature of our church life. The people come steadily and in large numbers. They take hold of the meeting. "I am a stranger," said one, "but I am thoroughly enjoying the few meetings I have been with you." That is as it should be. Our meetings should be joy-bringers, and help-givers.

From the formation of the Church in 1842 until 1898, the first week of each new year was set apart as "The Week of Prayer," according to the general usage in Congregational churches. Meetings were held in the olden time every evening, except possibly Saturday evening, and two, three, and sometimes four afternoons. Special topics were assigned for the various services.

In January of 1898, it was decided to observe "Passion Week" in our church as "The Week of Prayer," rather than the first week in January. The calendar for January 9, mentioned the change, and said, "The pastor desires to direct the attention of the whole parish to a consecutive reading of the life of Christ from now until Easter, culminating in our observance of "Passion Week." On each evening of that week, except Saturday, a service was held in the Chapel, with a descriptive address by the pastor, portraying the scenes in each successive day in the last week of our Lord's ministry. The whole service was most profitable and impress-



ive. In March, forty-seven of the young people of the parish between the ages of ten and eighteen, met the pastor as members of an "Easter Company," for christian teaching and conversation. Topics, "What is it to become a christian?" "How to become a christian," and "How to make progress."

After the summer vacation, the pastor, through the medium of the calendar, sent his cordial greetings to each member of the Church, and summoned them, one and all, to come into touch with church life at the opening of the new year. All were asked to assist in making a kind of roll-call, by sending to the pastor a postal card with their full name and address.

1898. In the autumn of 1898, by direction of the church officers, the cloister door of the church, facing the Chapel, was opened daily between the hours of 9 and 11 A.M. and 1 and 4 P.M. that any who wished might stop to rest body or soul; to feel the singular beauty and charm of our church home; or to find a place for prayer and quiet communion with God.

November 6, the "Messenger" announced that some of the members of the Church were interested, and ready to assist in holding cottage prayer-meetings through the winter. Any who would welcome such a gathering in their homes were invited to leave their names with Deacon Lathrop. During New Year's week, meetings were held in several sections of the parish, and later two were regularly held each week through the winter, one usually at the parsonage, and another in the south or southeast part of the city.

In October, the "weekly calendar" came to us with a new name, "Our Church Messenger," and an increased length of some two inches, which greatly improved its appearance, while it furnished more space for notes and information. "Its mission is to free the pulpit from announcements; to reach the whole parish with messages and items about our church life; and to preserve matters of interest for reference."

At the suggestion of the officers of the American Board, \$800 of the sum contributed in 1898 by Central Church for foreign missions, was appropriated towards the payment of the salaries of Mr. and Mrs. George W. Hinman, missionaries recently assigned to Shaowu station of the Foochow Mission, China. The Church heartily approved the action of the Board, and the year following, when transmitting their annual offering, the treasurer was directed to notify the Board to continue to devote so much thereof, as might be necessary, to pay in full the salaries of Mr. and Mrs. Hinman, and to request that they be known as the "Foreign missionaries of the Central Church of Fall River," — though acting under the American Board of Commissioners for Foreign Missions.

One section of the large bookcase in the south parlor was set apart for a "Hinman Cabinet." Pictures, pamphlets, and articles, sent from our missionaries in China, letters, and everything which would help to acquaint our people with the life and work of our missionaries in far-off Shaowu was to be gathered there for preservation and inspection.

A peculiar circumstance and pleasant surprise was to learn from a private letter that a description of the Central Church in Fall River, U. S. A., appeared not long since in a paper, *The Avedapa*, printed in Constantinople, Turkey. Nothing is known of the occasion of this notice.

1899. Early in the succeeding year (1899), the health of Mr. Knight became considerably impaired, though he did not give up his pulpit ministrations. At this juncture, an opportunity offering for him to take a sea-voyage to the West Indies, his parishioners seized the occasion to present him with a generous purse of money, to give him a midwinter vacation and the chance to seek renewed health in this milder clime. Its successful issue is voiced in the following pastoral message, copied from the February "Church Messenger."

For the generous goodness of his parishioners, too abounding to be itemized; for the stay in the June-like sunshine of Bermuda; for

deepened love; for restored health, the pastor begs to offer his affectionate gratitude. The thoughtful kindness to his family, the faithfulness of officers and workers in caring for the Church's interests, the genial heartiness of all words and gifts and deeds, charming away the disappointment occasioned by absence from work at this season, have been as beneficent and beautiful in their influence as the sunny air and flowering hills of Bermuda.

1899. April. The annual church meeting held in April, is memorable for the vigorous, diversified church life indicated, and for the unanimity and good feeling which prevailed throughout. It will long be remembered for that impressive scene when the beloved missionary — Rev. Edwin A. Buck — presented his resignation and the Church made him "Missionary Emeritus." The Church accepted his resignation with this declaration, that "in thus formally relieving him from the responsibilities of office, we do but make a change in form: that we desire and intend that his ministry shall go on among us, as his strength and health shall permit, only counting himself free from obligation to service." By a unanimous vote, Mr. Buck's salary of twelve hundred dollars per annum was continued.

For more than thirty years, the Troy Cotton and Woolen Manufactory Corporation had given the use of the lot of land on the northeast corner of Pleasant and Sixth streets for the Central Church Mission Building. At this time, the corporation intimated to the officers of the Society, the probable sale of the land in the near future. The prospects and condition of the mission in its vicinage and in other important respects had so changed that it was thought impracticable to move the building, and establish the school elsewhere. The building was accordingly sold. The Mission School then ceased to exist as an independent organization at *another* center, but was joined with the home school in the "Central Congregational Bible school" organization, with morning sessions on Sunday at nine o'clock as usual. All other mission-

ary meetings, together with Mr. Buck's office, were transferred to the Chapel on Rock Street. A fine roller-top desk was placed in the room by the Rock Street entrance to the Chapel, and here Mr. Buck continued to be found at his well-established office hours, from ten to twelve each day of the week. A large portrait of Deacon Thomas F. Eddy, the long-time superintendent of the Mission School, was hung above the desk.

**1900.** In the early part of the year, the Church sent to Elbowoods of Fort Berthold Mission, North Dakota, the communion set in use before adopting the individual communion cups (1895). It reached its destination by a long wagon route from the railroad. It will do service in five stations. The missionary who received it sought by question and was successful in identifying our Church with an early association of his own, saying that when he was a student at Andover, he was called down to Fall River to consider assistant parish work in connection with Rev. Michael Burnham, pastor.

Beside the regular established meetings, three companies of parishioners are doing good work in their respective departments. First, "The Pastor's Band," of boys and girls, who meet the pastor for twenty-minute lessons in christian teaching regularly each week. Second, "The Boys' Brigade," and third, the "Men's League." Of this last, it has been said, "There is not a heartier or more quietly active organization among us." (See Supplement.)

What a busy place this great church is, each Sabbath day! Eight distinct regular meetings are held in its rooms each Sunday; yet so many are the workers, that no one seems overtaxed, though all the meetings are well cared for. It was impressive, as the noon school was passing out, to hear the singing of two companies of men,—here, the earnest voices of an "Armenian prayer-meeting," in the Chapel, and there the "Chinese Endeavorers" in the parlor of the Church. "Our Church is moving with a steady swing." This means



that many persons, each in his or her place, having duties intrusted to them, are carrying responsibilities for the joy of doing good. Think of this day-long flow of devotion through these rooms, — of the young, the old, the rich, the poor, the men of many lands, — and your own worship will become better, because your thoughts of God and man will grow broader. On a certain Monday evening there were over thirty boys in line at the "Boys' Brigade" drill. As they left one room of the Chapel, the bimonthly business meeting of the Church opened in another room, while across the yard, through the windows, were seen the church parlors filled with boys and girls, nearly a hundred in number, holding a reunion of Junior Christian Endeavor.

Many of those who attend Central Church have learned to find a quiet but unfailing joy in the flowers beside the pulpit each Sabbath. This is one of the refining, silent ministrations in our church home. Never were the decorations of the Church more chaste and beautiful than at Christmas time, 1900. Great ropes or festoons of laurel were hung from the high vaulted roof and arches of the Church, and from pillar to pillar, having a peculiarly graceful effect, harmonizing with the style of architecture, and filling the immense spaces with the pendent loops of green. It was one of the most artistic as well as pleasing of the holiday designs worked out by Mr. Remington (C. V. S.) in recent years.

This poetical description was penned at the time by the pastor:

#### A FUTURE MEMORY

Above, the silent laurel hung  
Throughout the vaulted House of God;  
Below, the Christmas joy we sung;  
The poor, the rich, the old, the young,  
Who through those holy aisles had trod,—  
Christ's love o'er all, its spell had flung;  
Its symbol o'er us, Love had swung.



1901. We have prepared and printed a Directory for the entire Parish, endeavoring by much labor to make it as complete as possible. During this year, a pastor's assistant — Mrs. Mary H. Smith — has been appointed in accordance with the vote of the Church. Her work in the parish has proved most re-assuring and gratifying. (See Supplement.)

Considerable progress has been made in reducing the list of <sup>w</sup>absent members, by inducing them to place their church letters where they now reside. Our parish covers practically the entire city, and one of the efforts we have made, has been to divide the whole field into districts and establish a systematic method of visiting. The clerk's report shows a membership of six hundred and four.

The pastor and deacons, in their report for 1901, gratefully recognize the evidences of the Divine Spirit's guidance among us. The harmonious and vigorous working of the many agencies of the Church is recorded. For the faithfulness and devotion of each office bearer, each committee, each worker, in whatever relation, they would voice the gratitude of the Church and the "Well done" of our Lord. Though there has been an unusual amount of sickness and death about us, the list of those who have left us for the Home above is not remarkably long. There has been no special religious interest, commonly called a revival, though at every regular communion service there have been accessions to our membership, for the most part on confession of faith. The methods of teaching and personal influence have been utilized chiefly with reference to the youth of the Church.

In the fall of 1901, the Congregational churches of Boston were confronted with a perplexing question as to the best usefulness of "Berkeley Temple," in its institutional work, and among the large body of clerks, students, and young people in its immediate vicinity. A pastor and preacher with much executive ability was desired; one who should be broad in his sympathies, progressive, and with some practical

experience in church and pastoral life. In their survey of the field, their judgment finally led them to invite Mr. Knight to this responsible and laborious work. The character of the call, and those making it, as well as the larger sphere of christian work and influence was recognized.

At the close of the midweek prayer-meeting, on Thursday, December 19, 1901, a church meeting was held, at which Deacon Holmes read a letter from the pastor, asking that he be dismissed from this church, to accept a most urgent call to the pastorate of Berkeley Temple, Boston, the resignation to take effect January 12, 1902. The Church and Society accepted the resignation in accordance with the suggestions made, and voted that Mr. Knight's salary be continued until February, 1902. Pursuant to letters missive, a council for dismission met in the parlors of the church, January 3, 1902. After due consideration of the letters and records submitted, the council voted, "That the action of Rev. William A. Knight in resigning, and that of the Church in accepting the resignation, is approved by the council, and the dissolution of the pastoral relation existing between the Central Church and Mr. Knight is advised, to take effect at the time mentioned in the letter of resignation."

Mr. Knight preached his last sermon as pastor of the Church January 12, 1902, from the text, "That the people may all call upon the name of the Lord, to serve him with one consent." — Zephaniah 3:9.

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#### **Pastor's Assistant**

As already mentioned in the annals for 1901, the growth of the parish work and the numerous and insistent calls upon the pastor suggested the need of a pastor's assistant or helper, — one who could attend to many minor demands, give the pastor more time for study and preparation for his pulpit

duties, and assist the Relief Committee in its ministrations to the sick and suffering.

Mr. Knight had already found such assistance very useful in some clerical work in which he had secured the services of Mrs. Mary H. Smith, one of our active members and workers in the Beneficent Society and Sunday school.

Provision for a tentative trial of the plan and support through the fall of 1900-1 was made by private subscription. The plan proved so successful that Mrs. Smith has since been permanently employed as "PASTOR'S ASSISTANT,"—the Society voting a regular salary for the purpose at its annual meeting.

A hint of the work which falls to the pastor's assistant is given in the following report, submitted at the annual meeting of the Church, in April, 1902.

#### REPORT OF PASTOR'S ASSISTANT

The work of a pastor's assistant is of so miscellaneous and personal a character that it is impossible to give a complete report. During the year just closed, 674 parish calls have been made; of these, 216 were calls upon the sick. Money has been given as thought wise for relief. At Christmas and Easter, money for the season's cheer and comfort was intrusted to my stewardship.

Last summer a lady gave money for outings for children and tired mothers. This fund was used for excursions by water and by electric.

Numbers of books and magazines have been received and distributed, not only in the city but in the outlying neighborhoods where books are not so abundant.

My work has been helped at all times by the hearty coöperation and sympathy of our church people. A new church directory has been compiled. The returns from the "house-to-house visitation," made under the auspices of the District Sunday-school Association, have made it possible to get a very correct list; also to find the strangers who have given our church their preference as a church home. It has been a very great pleasure to welcome many such and especially those who have expressed a desire to share with us our church life.

Since our former pastor, Rev. Mr. Knight, left us, the chairman of the Relief Committee (Mrs. Deacon Holmes) has been a tower of strength, giving wise council and direction.

Respectfully submitted,

MARY H. SMITH.

FALL RIVER, April, 1902.

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#### **Men's League of Central Church**

In the winter of 1900-1, under the pastorate of Rev. William A. Knight, a club organization was formed among the men of the parish, to carry out certain purposes deemed wise and helpful for the Church and congregation. It fulfilled its mission in the years for which it was planned. An outline of its origin, purpose, and methods is given herewith.

In a conversation of Mr. Knight with several of his young men, members and active workers in church and parish, the idea was conceived of forming a social organization among the young men of the Central Church.

Meetings were held which finally resulted in the formation of a club called the "MEN'S LEAGUE OF CENTRAL CHURCH."

The officers included a chairman, a secretary, and treasurer. The chairman was authorized to appoint a committee of four from the League membership to further the plans of the executive officers. Any man who attended service could make himself a member of the League by simply signing the constitution. There was no fee whatsoever, except such as any member was inclined to give, and yet the receipts of the club were ample to carry it along, and also to take care of social gatherings with entertainments.

The officers were changed every six months, and the advisory committee every two months. This gave in time all the members a term in the most active work, thereby getting new ideas continually, and having the benefit of the talent of each in his turn.



The first idea of the League was to break up any feeling of diffidence among parishioners, members and non-members of the Church, and make every one feel that he amounted to something, and that something was expected of him. This was partly accomplished by a most important rule, viz., every member was obliged to know personally every other member. Club members were supposed to wear on Sunday evenings a little button, so that every man with a button, seeing another man with a button, knew that he *must* be acquainted. If he was not, he must get introduced or he must introduce himself forthwith, and must make the time a pleasant one for his club associate. This obligation rested on each alike and was very successful.

The work of the advisory committee on Sunday evenings was the most important feature of the whole. They were to be on hand early and notice all strangers who came to the evening service, and where they were placed by the ushers. Then some one was designated to go and seat himself near by, and at the close of the service to speak to the stranger in a pleasant way, ask him to come again, and if possible to enlist him among the regular attendants.

The League had meetings sometimes after the regular evening service, and occasionally enjoyed a good song service together. Several socials were held with a supper or refreshments, to promote further fellowship and acquaintance.



## Interregnum Between Pastorates

At the annual meeting in April, 1902, the following "Retrospect" was submitted in place of the regular Annual Report of Pastor and Deacons.

### A BRIEF RETROSPECT

OF

### THE CENTRAL CONGREGATIONAL CHURCH

FALL RIVER, MASS.

For the Year ending April 20, 1902

Present Membership; Membership Dismissed and Deceased; Reports  
of the Church, Sunday Schools and Societies; Benevolences  
and Notes of the Year.

#### ENROLLMENT

Membership of the Church, April 21, 1902 (including non-residents) . . . . .	604
Membership of the Sunday schools, April 21, 1902:	
Morning school . . . . .	250
Noon school . . . . .	325
Average congregation for the year 1901-02 (morning service) .	294
Sunday school, average attendance (morning school) . . . .	165
Noon school, average attendance . . . . .	228*
Membership, Fathers' and Mothers' Bible Class . . . . .	50
Membership, Young People's Society of Christian Endeavor:	
Active, 40; Associate, 17; Honorary, 30. Total . . . .	96

#### RECEIVED TO MEMBERSHIP, 1901-02

On confession of faith . . . . .	21
By letter . . . . .	6
	<hr style="width: 10%; margin: 0 auto;"/>
	27
Dismissed by letter . . . . .	14

\* This average is based on forty sessions.

MEMBERS DECEASED

Edwin P. Elsbree.                      Adriana W. Earl.  
Edward M. Thurston.                Mrs. Mary A. Ravenscroft.  
Isabel Jepson.

CHURCH BENEVOLENCES (as per Treasurer)

Union Hospital . . . . .	\$82.28
Congregational Church Building Society . . . . .	119.35
Congregational Sunday-School and Publishing Society . . . . .	66.53
For Sunday-school work . . . . .	75.00
For Children's Home . . . . .	173.10
American Missionary Association . . . . .	338.21
Home Missions . . . . .	609.39
Foreign Missions:	
Mr. and Mrs. Hinman, missionaries in China . . . . .	805.62
South China Mission, Rev. C. R. Hagar . . . . .	25.00
American Board of Commissioners for Foreign Missions . . . . .	190.10
Deacon's Fund (amount on hand) . . . . .	74.76

CALENDAR WAYMARKS for 1901-02

MONDAY, MAY 6, 1901. Pastors of the city and their wives were entertained in the church parlors by the ladies of our parish.

MAY 18. The Willing Helpers' Society held a festival in the vestries of the First Church.

MAY 18. Supplies to value of \$175 were sent to our missionaries in China, Mr. and Mrs. Hinman.

MAY 30. Members of morning school with their friends enjoyed an outing at Touisset Park.

JUNE 9. Communion. Three fifths of our resident membership were present.

JUNE 18. Social and entertainment by Young People's Society of Christian Endeavor.

JUNE 19. Morning school voted to send their May collection to our missionaries in China.

SEPTEMBER 1. Senior Christian Endeavor Society resumed its regular meetings. The young man whose tuition this society was paying for in Fisk University was graduated last summer. The society voted to do a similar work this year.

SEPTEMBER 8. All departments of the noon Bible school resumed work to-day.

SEPTEMBER 15. The sacrament of the Lord's Supper was observed.

SEPTEMBER 19. The Beneficent Society voted to send boxes to Rev. John Peters, Minnesota, and Rev. Chris Philepsen, Racine, Wis.

OCTOBER 6. Annual meeting of the Beneficent Society. Election of officers. Officers elected: President, Mrs. A. N. Lincoln; vice-president, Mrs. Abner P. Davol; secretary, Mrs. James F. Jackson; treasurer, Miss Maria R. Hicks.

OCTOBER 24. Twenty-first annual meeting of the Old Colony Branch, Foreign Missions, was held in Rochester, Mass. Mrs. Balantine, of India, addressed the meeting.

OCTOBER 25. First parish supper of the church year, followed by a social.

OCTOBER 27. Offering for the support of our missionaries in China, Mr. and Mrs. Hinman, \$805.00.

NOVEMBER 3. Communion. Fifteen members received.

NOVEMBER 17. Rev. Mr. Beard, of Cambridge, preached.

NOVEMBER 21. Rev. M. Ewing, of Pekin, China, who was there during the siege, spoke in the prayer-meeting.

NOVEMBER 22. Parish supper, followed by musical.

DECEMBER 1. Dr. F. A. Noble, Chicago, preached in the evening.

DECEMBER 8. It having become generally known that Berkeley Temple, Boston, was about to extend a call to our pastor, a few personal words from him to us appeared in our "Messenger." It was with a feeling of homesickness and sadness that this message was penned and read, — for who of us meet change and parting of the ways without sadness? — and we all felt that we had come to the beginning of the end of Mr. Knight's pastorate with us. How the young people loved him, and what comfort and cheer he brought to the old! What tender words of comfort to the bereaved! We shall always think of him as with a mind and will to do more than his strength would allow. We hope that in his new field, he will have many hands and hearts to help in the work that waits so hopefully for him.

DECEMBER 12. Church meeting called to hear letter of resignation from Mr. Knight.

DECEMBER 27. Society meeting to act on the resignation.

JANUARY 4, 1902. Annual festival of the morning Sunday school in the Chapel.

JANUARY 10. Parish supper. This was the last gathering where the pastor could be with our people.

JANUARY 12. Mr. Knight's last sermon. Text: "That the people may all call upon the name of the Lord, to serve him with one consent." Zephaniah 3:9.

JANUARY 18. Pulpit supply, Rev. A. E. Dunning, D.D.

JANUARY 26. Dr. A. E. Dunning preached.

The Chinese Christian Endeavor Society won the "Attendance" Banner for the fourth time consecutively.

JANUARY 28. An entertainment under the auspices of the Young People's Society of Christian Endeavor was given in the Chapel. The proceeds are to be used to furnish a suite of rooms in the Young Men's Christian Association building.

FEBRUARY 9. Dr. Joseph B. Clark, Secretary of the Congregational Home Missionary Society, preached. Annual offering taken.

FEBRUARY 16. Rev. R. W. Scott, D.D., of Newton, supplied the pulpit.

FEBRUARY 20. At a special meeting called at the close of the prayer-meeting service, letters of dismission and recommendation were granted to Rev. and Mrs. Wm. A. Knight and daughter.

FEBRUARY 23. Rev. George Hastings Burgess, of Illinois, preached.

FEBRUARY 28. Beneficent Society voted to secure funds for a new carpet for our church by sending subscription cards to the ladies of our parish.

MARCH 2. Communion. Preaching by Rev. A. E. Dunning, D.D.

MARCH 6. Last parish supper of the season. Entertainment in the Chapel.

MARCH 9. Rev. J. O. Haarvig, of Allston, Mass., preached.

MARCH 16. Rev. John Calvin Goddard, of Salisbury, Conn.

MARCH 20. Last regular meeting of the Beneficent Society for the season.

MARCH 23. Rev. F. W. Merrick, D.D., of Roxbury, Mass.

MARCH 30. Easter. Preaching by Rev. A. E. Dunning, D.D., in the morning, and in the evening Easter service of both Bible schools.

APRIL 1. Annual meeting of the Young People's Society of Christian Endeavor. Election of officers, followed by social.

APRIL 6. Rev. Angus S. McDonald, of Jacksonville, Fla. In the evening the choir sung the cantata, "Easter Eve and Morn."

APRIL 13. Rev. F. E. Emrich, Ph.D., of South Framingham.

APRIL 20. Rev. Clarence F. Swift, D.D., of Minneapolis.

APRIL 21. Annual church meeting. Voted, "To hold communion services first Sundays in October, January, March, May, and third Sunday in June."

APRIL 25. Annual meeting church Society.

## OFFICERS AND COMMITTEES

## PASTOR

Rev. WILLIAM A. KNIGHT

## DEACONS

Chas. J. Holmes. Chas. A. Baker. Geo. O. Lathrop. Henry H. Earl.  
*Clerk*, Walter E. Dow. *Treasurer*, Richard B. Borden.

## CHURCH COMMITTEE

*Chairman*, Rev. William A. Knight.

Deacon Chas. J. Holmes. Charles H. Wells.  
 Deacon Chas. A. Baker. Rev. Edwin A. Buck, *Missionary Emeritus*.  
 Deacon Geo. O. Lathrop. C. V. S. Remington, *Supt. Noon School*.  
 Deacon Henry H. Earl. John S. C. Fielden, *Supt. Morning School*.  
 Andrew Borden. Walter E. Dow, *Clerk*.

## RELIEF COMMITTEE

Mrs. Elizabeth McWilliams.	Mrs. Charles J. Holmes.
Mrs. Chas. A. Baker.	Miss Abby B. Wrightington.
Mrs. Joseph A. Bowen.	Mrs. Daniel H. Cornell.
Mrs. Annie B. Jennings.	Mrs. George Congdon.

## USHERS

*Chairman*, Walter E. Dow.

Elmer B. Young.	Geo. W. Hargraves.	Stanley Towle.
Chas. E. Foster.	Thomas Lang.	Edwin R. Young.
Walter C. Hadley.	M. Hartwell Adams.	Eugene M. Brown.

*Musical Director*, Frank L. Andrews. *Organist*, Thos. V. Walkden.

## COMMITTEE OF THE SOCIETY

Alanson J. Abbe.	Charles E. Fisher.	James W. Brigham.
Albert F. Dow.	Elmer B. Young.	

*Clerk and Treasurer*, James W. Brigham.







Deacon Henry H. Earl

Deacon George O. Lathrop

Deacon Charles J. Holmes

Rev. CLARENCE F. SWIFT, D.D.

Deacon Charles A. Baker

Deacon Newton R. Earl

Pastor

Deacon C. V. S. Remington

Deacon Wilfred D. Fellows

Deacon James W. Brigham

**Rev. Clarence F. Swift, D.D.**

**Seventh Pastor, from A.D. 1902 —**

**1902.** On Thursday evening, May 22, a business meeting of the Church was called at the close of the weekly prayer-meeting. Deacon C. J. Holmes, chairman of the Committee on Pulpit Supplies, made a statement of the work which had been done by the committee in looking up a pastor. He then presented a recommendation from them, that the Church extend a call to REV. CLARENCE F. SWIFT, D.D., of Minneapolis, Minnesota.

From the many letters received, giving information concerning Dr. Swift, the clerk read those of most interest. After due consideration and some discussion, it was voted "to proceed to a ballot," which resulted in practically a unanimous vote to extend to Dr. Swift a call to the pastorate of Central Church. Charles J. Holmes, Richard B. Borden, and Albert F. Dow, in behalf of the Church, and Andrew Borden and John H. Boone, for the Society, were appointed a committee to take the necessary steps for installation, if the call was accepted.

A letter containing the action of the Church and Society, together with the attested copies of the same, signed on behalf of the Society by Henry H. Earl, moderator, and James W. Brigham, clerk, was immediately mailed to Dr. Swift. The following note was also added to the official papers:

Allow us, dear sir, to add to the invitation contained in these votes, the expression of our earnest hope, that you will find it to be the desire of the great Head of the Church that you should accept this call to be our pastor, and name an early day for the installation service.

Praying God to bless you, and all who love our Lord Jesus Christ in sincerity, we subscribe ourselves,

Yours in the gospel,

C. J. HOLMES.  
R. B. BORDEN.  
A. F. DOW.  
ANDREW BORDEN.  
J. H. BOONE.

The formal letter of acceptance was read on June 19, 1902, and on July 16 an ecclesiastical council convened in the Chapel at three o'clock P.M., "to review the facts relating to the call of the Rev. Clarence F. Swift, D.D., to the pastorate of the Central Church; to listen to a statement of his views respecting christian truth; and, if judged expedient, to assist in the service of installation."

The council convened at the time and place appointed, and subsequently in executive session it was unanimously voted: "that the examination is deemed satisfactory, and that the council proceed to the installation at 7.30 o'clock P.M."

The public services were as follows: Invocation; hymn, "O God, the Rock of Ages"; reading of Scripture, Rev. Charles H. Talmage, Taunton; sermon, Rev. Albert M. Hyde, D.D., Toledo, Ohio; hymn, "O everlasting Light"; installing prayer, Rev. Ernest W. Shurtleff, Minneapolis; charge to the pastor, Rev. Albert E. Dunning, D.D., Boston; right hand of fellowship, Rev. Payson W. Lyman, Fall River; charge to the people, Rev. Eldridge Mix, D.D., Worcester; benediction, pastor.

Dr. Swift assumed the duties of the pastorate immediately, the Church having then a membership of a little over six hundred, but he did not enter upon his pulpit ministrations until the following September.

Several of the older members of the Church and congregation recognized in Dr. Swift a man so much like their former beloved pastor, Dr. Thurston, that they at once welcomed him to their affections, and gave to him their hearty coöperation in his pastoral work. The black eye so full of life, the erect figure, the pleasant smile, carried them back to their younger days when, with strengthened faith and glowing zeal, they listened to Dr. Thurston as he presented the great truths of the gospel.

Dr. Swift, in his sermon on Sunday morning, November 16, 1902, — the Sixtieth Anniversary of the organization of



the Church, — made allusion to the very interesting documents he had been reading, and especially the accounts of the JUBILEE in 1892. He noted some of the contrasts between "THEN" and "NOW," saying in part:

At the Jubilee in 1892, six of the original seventy members were living, and five were present at the exercises. Today, one only (Mrs. Elizabeth V. Carr), is living. She is present this morning, and no one would suspect, from her looks, that she had attained to the dignity of an "only survivor."

Then the Church was entering upon its fifth pastorate, now the seventh is fairly begun. In the sixty years of the life of the Church, the average length of the pastorates has been nine years, Dr. Thurston having been pastor for over twenty years, and the pulpit being vacant for an aggregate of six years.

The building is the same as that in which the Jubilee exercises were held, but it has been recently redecorated, refitted, beautified.

The record of membership for the fifty years to 1892 was, 70 at the organization, 1,092 added, 656 removed, leaving 506 members at the Jubilee. Since then, 238 have been added and 129 removed, so that the present membership is 613.

One fact, which makes a strong impression upon the mind of a Westerner, is the length of service rendered by so many of those who have held important positions in the Church. One thinks of the twenty years' pastorate of Dr. Thurston — whose widow still abides with us, with her unflinching interest in the work and with blessing for church and pastor; of the thirty-five years which Mr. Buck has labored as missionary; of the two church treasurers, Mr. Henry H. Fish and Mr. Richard B. Borden, whose terms of service cover the entire life of the Church; of the fifteen years which Mr. E. T. Marvell served as clerk and treasurer of the Society; of Mr. Lyman W. Deane's thirty-five years in charge of the music; of the twenty-five years in which Mr. E. A. Vandoorn was janitor.

But I promised not to preach an historical sermon, and I dare not go further in this fascinating story. Who can estimate what it all means? Sixty years of life as a part of the working force of the kingdom of God! Sixty years of work and worship and fellowship in pulpit and in pew; at superintendent's desk and in teacher's chair; at the central building and at the chapel; at the door of the Lord's house and at the furnace door; guiding the spiritual life and directing the financial affairs; as officers; on committees; in the ranks.



It is the personal side of it all, that comes back with greatest power. We honor the men and the women — stalwarts they were — who guided the first years of the Church's life, and who have never lacked successors. Their mighty influence, from strong lives and tactful words, have now become history, not only in the records of the Church, but in

“lives made better by their presence.”

**1902.** November 21. Ere a week had passed, “the personal side of it all” was forced home to pastor and people in the sudden death of one of its strong men and officials, Col. Thomas J. Borden, who died November 21, 1902, after an illness of but a few days. Of native stock, a worthy son of a worthy sire, a foremost citizen, a strong life of great influence in business and social circles, in practical christian living, in morals and in religion, his death was a shock to the community, and to the Church whose welfare and growth he had sought to foster and maintain for more than fifty years. On December 4, the midweek prayer-meeting took the form of a “service in memory of Colonel Borden.” Remarks were made by the pastor, Deacons C. J. Holmes and N. R. Earl, and Messrs. Andrew Borden and C. V. S. Remington.

The following tribute adopted by the church committee on December 3, was read, and on motion it was voted “to accept and record the same on the church records,” as the expression of its feelings of regret and sorrow at this dispensation of Divine Providence:

Meeting to-day as a church committee, we are constrained to place on record our deep sense of the loss which we have sustained, in the death of Mr. THOMAS J. BORDEN, our fellow member and deacon of the Central Church. Yet in our great loss, we would be guided by the words of St. Paul and “sorrow not even as others which have no hope,” for we are sure that the term of his earthly service has merged into the higher service of heaven.

The story of the remaining period of Dr. Swift's pastorate to the present time — July 1, 1905 — is well and clearly told

by selections from the "reports of the pastor and deacons," made at the annual meetings in April of each year respectively, 1903-04-05.

Referring to our associate workers abroad, this statement is made:

1903. January. Our missionary representative in China, Rev. George W. Hinman, with the approval of the Prudential Committee of the American Board, has accepted an invitation from the United Society of Christian Endeavor to act as their General Secretary in China, in the interest of the Christian Endeavor work. This step involves the severing of the special relation existing between Mr. Hinman and wife, and the Central Church. The Prudential Committee have asked us to give our approval of the proposed plan. While, under the circumstances, we are constrained to give the desired approval, we do so only with the sincerest regret at the severing of the very pleasant and helpful relations which we, as a Church, have had with Mr. and Mrs. Hinman. The personal feature of our work together has appealed to us all. The visits of our "pastor in China" and his wife, to our Church and their names on the calendar, have helped to make the work a real one, and have been a stimulus to our prayers and gifts.

1903. The report of the pastor and deacons, for the year ending March, says:

The record of attendance upon the various services is on the whole encouraging. We recommend that a Missionary Committee of Fifteen be chosen at this meeting, who shall have the direction of all the missionary activities of all departments of the Church. The events of the year deserving special mention are the following:

The calling and installing of a new pastor; the re-decorating and re-furnishing of the auditorium, for which purpose the Beneficent Society raised about \$1,600.00; the interest of the members of the Church in the new Young Men's Christian Association building, for which generous sums were given by our members, and in furnishing which the ladies raised over \$300.00, and the Christian Endeavor Society, \$125.00; the change in the times of holding the communion service, and the bimonthly business meetings; the enlarging of the board of Deacons from four to eight; and the adoption of a new "Form of Admission and Covenant." (See Supplement.) But the fact which comes most definitely to all our minds, a fact which the

figures of the clerk can only tabulate but cannot fully express, is the almost irreparable losses which have come to the Church in the twenty-three deaths reported, among whom was our loved and honored missionary. Who are to take their places?

RESOLUTIONS ADOPTED ON THE DEATH OF OUR MISSIONARY,  
REV. EDWIN A. BUCK.

1903. April 30. Inasmuch as it has pleased the great Head of the Church to take to the eternal home [March 9, 1903] our honored missionary, REV. EDWIN A. BUCK, we are led to put on record this expression of our love and esteem:

For thirty-five years Mr. Buck gave his time and strength, faithfully and fruitfully, for the welfare of this city. The expressions of grief at his death and the words of love and regard for him, have come from so many classes of people and have been so spontaneous and hearty, that they indicate a rare combination of qualities of mind and heart. The most marked elements, perhaps, in his character were kindness, integrity, unselfishness; but always he was as simple as a child, always accessible, and apparently almost unconscious of his power for good. His kindness and assistance to young men — many now no longer young — are remembered with warmest gratitude; his unfailing interest in their welfare; his words of encouragement; his wise advice. He was a friend of the friendless, a helper of the helpless, and a comfort to the comfortless. In such qualities as these, coupled with that strong and deepening faith in God of which he so often spoke, we are to find the explanation of the fruitfulness of his work. Such a character and such a work are a rich heritage for all who knew him, but especially for the Church with which all his service was so closely associated. We extend to his family this new expression of our sympathy, and would share with them, both the sorrow and the hope which belong to those who sorrow not without hope.

“ A hand almighty to defend,  
An ear for every call,  
An honored life, a peaceful end,  
And heaven to crown it all.”

1904. From the report of pastor and deacons, April 18:

We have no hesitation in placing “ progress ” at the head of the year’s report. Our membership remains practically unchanged. It is interesting to note, of the twenty-four new members, four are

teaching in the Bible school and two are ushers. The revision of the roll of members has been begun, but waits a "more convenient season" for its completion. As regards Sunday services, there is no reason for anything but reasonable satisfaction. The benevolences have been maintained at their "alive" level of other years. We have no (foreign) missionary of our own yet; but we wait the discovery of the man of destiny, to resume that personal relation with the foreign field which was of such value to us. We record with much gratitude the large attendance and deep interest at the special meetings of Passion Week. One does not realize what an eventful year the one just closed has been until the events are grouped together. Items of special interest are:

1. The appointment of the Committee of Fifteen, and the inauguration of the "Progress of the Kingdom" meetings on the first Thursday evening of each month.

2. The union into the "Central Church Bible School" of the morning and noon schools. Many were reluctant to have the change, but to the majority, conditions seemed to make it inevitable, and results have justified the new arrangement.

3. The organization of the "Young Pilgrims" for the boys and girls from nine years old to high-school age. The "Pilgrims" meet for an hour each Wednesday afternoon.

4. The special interest among the young people of the Bible school centering on the service of "witnessing day." The conviction that some special work was required grew out of the fact that many members of our school, christians at heart, seem to need a more positive decision for Christ, and a public committal to the christian life. The propounding yesterday of the names of eighteen of the young people to be received into the Church in May, bears eloquent witness to the fact that the influence was not temporary.

An item of material progress is worthy of mention. In November (1903) the parlors were supplied with a new and beautiful upright piano of largest size. It was the gift of one of our deacons, Mr. Henry H. Earl, and was another token of his liberality and thoughtful consideration for the welfare of our beloved Zion. We all appreciate most heartily this latest expression of his love for the church. It found a frequent use at the social entertainments and parish suppers during the winter.



The piano in former use, a gift when the church was first built and furnished, was put in thorough repair and transferred to the Primary Department room of the Bible school.

From the Missionary Committee's annual report, April 18, 1904:

Our first work was the reorganization of the missionary concert, with a line of work mapped out for the year, with printed programs, and speakers, — men and women secured beforehand. The responses from those assigned parts, the attendance, and the expressions of approval from those who have attended, encouraged us to believe that the present plan, is, *for us*, the solution of the missionary concert. (See Supplement for complete programs for the years 1903-04 and 1904-05.)

In connection with the committee of the Christian Endeavor Society, we have had the pleasure of installing a missionary library of choice works on missions, home and foreign.

Monday evening, June 13, 1904. Regular business meeting: — After the usual business had been concluded, the subject of a "Church History" was brought before the meeting for consideration, resulting in the appointment of Mrs. William Carr, Mrs. Eli Thurston, and Mrs. Charles J. Holmes as a committee to consider the matter, and if deemed expedient, to gather material for such a history. (See Supplement for record of vote, report, etc.)

Early in the year, much thought was given to the selection of a foreign missionary to be supported by the Church, in place of Mr. and Mrs. Hinman. The choice fell upon Mr. Edward Scribner Cobb, of Newton Centre, Mass., who was under appointment from the American Board, to Niigata, a city central on the west coast of Japan.

In August, voted, "that we approve the recommendation of the Missionary Committee in relation to our foreign work; that we accept the suggestion of the American Board that Mr. and Mrs. Edward Scribner Cobb be our representatives in the work in Japan; and that the Church call an ecclesiastical council for the ordination of Mr. Cobb." The pastor and Deacon Newton R. Earl were appointed a committee to arrange for the services.

The following is a copy of the letter missive sent to churches and individuals to attend the ordination services of Mr. Cobb:



THE CENTRAL CONGREGATIONAL CHURCH, FALL RIVER.

TO THE ——— CONGREGATIONAL CHURCH,

*Greeting:*

Whereas, Mr. Edward Scribner Cobb, a member of this Church, believing that the Lord has called him to the ministry of the Word, desires ordination, in view of special work now before him, — namely, "foreign missionary work," — and trusts that he has obtained the preparation of mind and heart necessary to qualify him for its sacred duties; we therefore affectionately request you to be present by pastor and delegate in an ecclesiastical council hereby called, to meet in our place of worship on Thursday, September 29, 1904, at three o'clock P.M., which shall review our proceedings, make necessary examination, and, if the result be favorable, proceed with us to his ordination, and extend to him the fellowship of the Congregational ministers and churches.

Wishing you grace, mercy, and peace,

C. F. SWIFT, *Pastor,*

N. R. EARL, *Deacon,*

SEPTEMBER 12, 1904.

*Committee.*

At the church business meeting, September 26, it was voted "to receive by letter Mr. E. S. Cobb and Miss Florence Brooks (now Mrs. E. S. Cobb) into membership of the Church, they to be publicly received at the ordination service of Mr. Cobb."

The pastor was commissioned to send on behalf of the Church a telegram of congratulation to Mr. and Mrs. Cobb, the same to reach them at the time of their wedding reception, on the afternoon of September 27, 1904.

Mr. Cobb was present at the midweek service of September 22, and gave an informal talk about his work. On Tuesday, September 27, Mr. Cobb was married to Miss Florence Brooks, of New York City. They came here the following Thursday for the ordination of Mr. Cobb. The sermon was preached by Dr. George William Knox, of Union Theological Seminary, and other parts were taken by Rev. James L. Barton, D.D.; Rev. William Cobb (father of the candidate); Rev. W. W.

Adams, D.D., and our pastor, Rev. Clarence F. Swift, D.D. A church and parish gathering was held the following Friday evening at the home of Mr. and Mrs. Arba N. Lincoln, when many availed themselves of the opportunity to meet our missionaries. After this pleasant introduction, Mr. and Mrs. Cobb went to Grinnell, Iowa, to attend the annual meeting of the American Board, and from there started on their long journey to Japan, reaching Niigata in the latter part of November.

It was proposed by the pastor, that a letter be sent each month to our foreign representatives, and the following ladies were asked to assume the responsibility for the year 1905: January and July, Mrs. A. N. Lincoln; February and August, Mrs. George S. Eddy; March and September, Miss Carrie L. Borden; April and October, Miss Anna C. Holmes; May and November, Mrs. R. B. Borden; June and December, Mrs. N. R. Earl. The church calendars are forwarded at the end of each month, while Dr. Swift and Mrs. Swift write at frequent intervals.

The letters received from Mr. and Mrs. Cobb are read at some evening service. By these methods a strong bond of helpful interest is maintained between the home and foreign departments of our church work.

We record our increasing satisfaction with the plan for monthly concerts. At each meeting there have been two papers, one on some phase of Japanese life; one on some phase of missionary effort; and news and items from both foreign and home fields are given by Mr. H. H. Earl and Mrs. C. F. Swift. The response received from those asked to take topics, the care in preparing them, the attendance and interest in the meetings, entirely justify us in continuing to believe that "the present plan is for us the solution of the problem of the missionary concert."

A ten-volume set of books on Japan has been added to the missionary library.





MEMORIAL BRONZE TABLET

List of Pastors of Central Congregational Church

A.D. 1844-1902



1905. From the report of pastor and deacons, April 17:

In preparing this report, we are supposed to take a survey of all the departments of the church life, to note the events of unusual importance, to interpret the facts and figures given in the more formal reports and to record general impressions, — all for the sake of a clearer vision of the past and a wiser outlook for the future.

Foremost among the events of the year just past is the calling, ordaining, and bidding Godspeed to our new co-workers in the foreign field, Rev. and Mrs. Edward Scribner Cobb, who are now at work in Niigata, Japan.

Last September (1904) we began using our much-talked-of and long-delayed new hymn book, the "Church Hymnary," published by Maynard, Merrill & Co., New York.

At Christmas time, the leaders of the Bible school conducted us into the good old ways, and we had a genuine big Christmas-tree; with the emphasis put on *giving to others* rather than getting.

In February (1905) Rev. Washington Gladden, D.D., of Columbus, Ohio, moderator of the National Council, visited the Congregational churches of the city, and gave an address in our church.

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### Memorial Bronze Tablet

In the original construction of the New Church edifice (1874-75), a beautiful marble and gray sandstone TABLET — "IN MEMORIAM" — was placed in the front finish of the pastor's room, as a tribute to the Rev. Samuel Washburn and Rev. Eli Thurston, D.D., the first pastors of the Church. A description of the same is given in the Annals of 1874-75.

No other public record was placed upon the walls of the auditorium, until in March, 1905, there appeared a Memorial Bronze Tablet, about thirty by forty inches in size, affixed to the north wall, near the northeast entrance to the pastor's room, and containing a LIST OF ALL THE PASTORS from 1844 to 1902, with the dates of their installation and the termination of their official service.

The accompanying reproduction of the Tablet will not only



preserve the record for easy reference, but will also convey a clearer conception of it than many words of description.

It was the gift of Deacon Henry H. Earl, who, inspired by his loyalty to the Central Church, and his desire that this part of its history should be preserved for future use and reference, had designed this memorial and by permission of the proper officials had erected the same at his own expense.

Pastor's report continued:

Mention should be made of the unusual success, this year, of the parish suppers and the entertainments planned in connection with them. The character of the entertainments and the attendance have been very gratifying to those in charge.

A comparison of the last three years with the eleven years just preceding them shows some interesting facts. During the eleven years from 1891 to 1902, the average additions were twenty-five; for the last three years, 1902-1905, thirty. For the eleven years, the average losses were fourteen; for the three years, twenty-eight, just double the number. The present total membership is five hundred and seventy-eight.

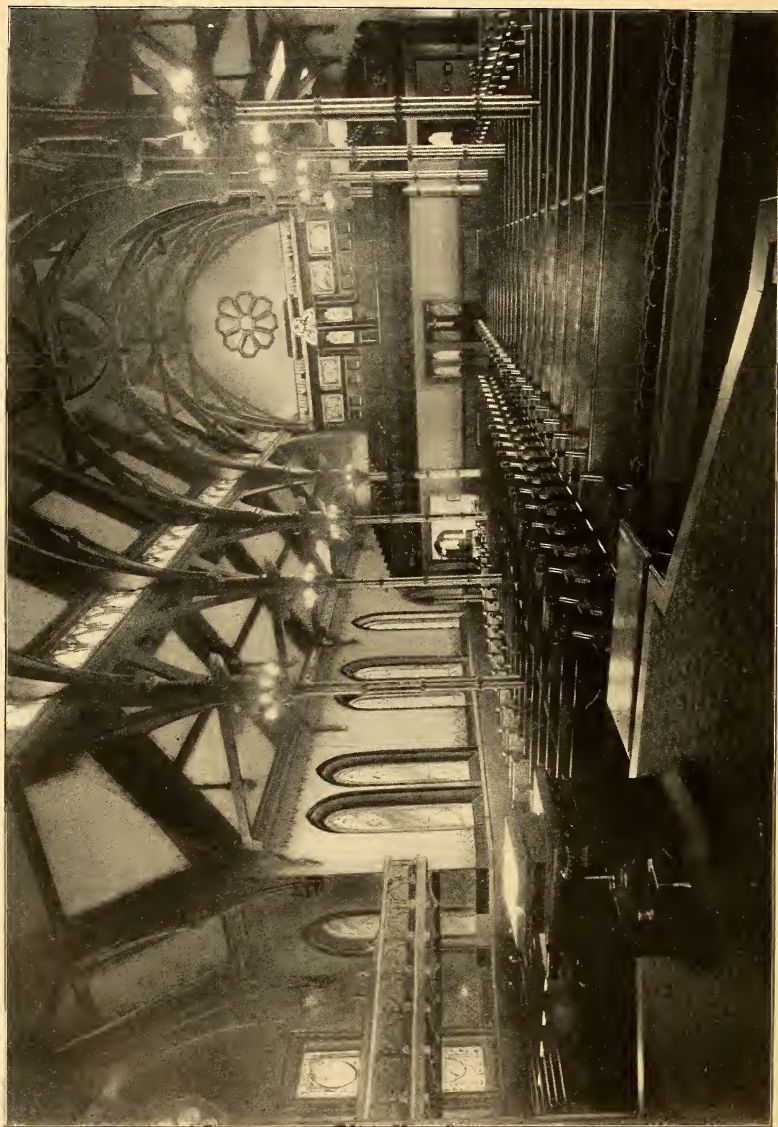
The Standing Committee has made a beginning in the revision of our roll by placing forty names on a "Reserved List." These are people who have been, in one way or another, entirely lost to the Church. They are still technically members, and may be reinstated at any time; but their names will not be printed as members, nor counted in our total, nor permitted to swell pretensions or our responsibilities.

The revised "Parish Directory" to May 1, 1905, was completed and issued about the middle of June.

The spiritual interest has been marked and wholesome during the latter weeks of the church year (to April), both in the Bible schools and the Church at large. The results as seen in the members added and the applications for membership, justify us in feeling and expressing a genuine though not unqualified satisfaction.

Finally, we have every reason for keeping on with the work given us to do, with endeavor and prayer and faith and hope.





CENTRAL CONGREGATIONAL CHURCH

Auditorium (looking east)

## Celebration of the Semi-Centennial of Central Church

November 16, 1892

Reference has already been made, in the preceding Annals, to the SEMI-CENTENNIAL of CENTRAL CHURCH, which was celebrated on November 13, 1892, — the Sabbath nearest to the anniversary date.

A copy is herewith inserted of the letter of invitation, the full program, and other papers, poems, letters, etc., giving added information, incidents, and sketches, alike useful and necessary to complete the picture of the past of Central Church, its pastors, its members, its activities, its social and spiritual life.

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[COPY OF CIRCULAR LETTER]

1842

CENTRAL CHURCH, FALL RIVER

1892

SEMI-CENTENNIAL

*Dear Brothers and Sisters:*

*The Central Church of Fall River, Mass., completes FIFTY YEARS of its existence on the sixteenth day of November next, A.D. 1892.*

*They have been years of varied experience, of great spiritual growth to many souls, and of unwearied toil in many branches of christian labor and usefulness.*

*It is proposed to hold the day in remembrance by simple and appropriate services on the preceding Sabbath, November 13, 1892.*

*The program, as at present outlined, provides for a special sermon in the morning by the pastor, Rev. Wm. Walker Jubb; the reading of historical papers relating to the church, the home and the mission Sunday schools, in the afternoon; and brief addresses from former pastors and others, in the evening.*

*It will greatly add to the interest of the occasion to have a full attendance of all members, past and present, and you are cordially invited to make such arrangements as will secure your presence at these services.*

*LOFC In behalf of the Church,*

GEO. O. LATHROP, Clerk.

[COPY OF PROGRAM]

**1842-1892**

SEMI-CENTENNIAL

OF THE

CENTRAL CONGREGATIONAL CHURCH

FALL RIVER, MASS.

NOVEMBER THIRTEENTH, 1892

**Order of Services**

Held Sunday, November 13, 1892, in the Central Congregational Church, corner of Rock and Franklin streets, Fall River, Mass., in commemoration of the organization of the Church, — November 16, 1842.

**Morning Services**VOLUNTARY . . . . . *Haydn*

Mr. LYMAN W. DEANE

ANTHEM . . . . . *Gaul*

This is the day, which the Lord hath made,  
We will rejoice and be glad in it.  
Blessed is he that cometh, in the name of the Lord,  
We have blessed you out of the house of the Lord.  
God is the Lord which hath shewed us light:  
Bind the sacrifice with cords, even to the horns of the altar.

LORD'S PRAYER . . . . . CONGREGATION

HYMN 18 . . . . . *Warwick*

With joy we hail the sacred day,  
Which God hath called his own;  
With joy the summons we obey  
To worship at his throne.



Thy chosen temples, Lord! how fair!  
Where willing votaries throng,  
To breathe the humble fervent prayer,  
And pour the choral song.

Spirit of grace! O deign to dwell  
Within thy Church below,  
Make her in holiness excel,  
With pure devotion glow.

Let peace within her walls be found,  
Let all her sons unite,  
To spread with grateful zeal around  
Her clear and shining light.

RESPONSIVE READING

1 O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.

2 *Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.*

3 O come let us worship and bow down: let us kneel before the Lord our maker.

4 *For he is our God; and we are the people of his pasture, and the sheep of his hand.*

5 Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

6 *Beautiful for situation, the joy of the whole earth, is Mount Zion, the city of the Great King.*

7 The Lord hath chosen Zion: He hath desired it for his habitation.

8 *This is my rest forever: here will I dwell: for I have desired it.*

9 They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever.

10 *As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.*

11 How amiable are thy tabernacles, O Lord of hosts.

12 *My soul longeth, yea, even fainteth, for the courts of the Lord.*

13 For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

14 *I was glad when they said unto me, Let us go into the house of the Lord.*

- 15 Our feet shall stand within thy gates, O Jerusalem.  
 16 *Jerusalem is builded as a city that is compact together.*  
 17 Whither the tribes go up, the tribes of the Lord, unto the  
 testimony of Israel, to give thanks unto the name of the Lord.  
 18 *Pray for the peace of Jerusalem; they shall prosper that love thee.*  
 19 Peace be within thy walls, and prosperity within thy palaces.  
 20 *Blessed be the Lord God from everlasting to everlasting: and let*  
*all the people say Amen.*  
 21 Praise ye the Lord!

PRAYER . . . . . Rev. M. BURNHAM, D.D.

HYMN 197 . . . . . *Lenox*

Blow ye the trumpet, blow  
 The gladly-solemn sound!  
 Let all the nations know,  
 To earth's remotest bound,  
 The year of jubilee is come;  
 Return, ye ransomed sinners, home.

Jesus, our great High Priest,  
 Hath full atonement made:  
 Ye weary spirits, rest;  
 Ye mournful souls, be glad:  
 The year of jubilee is come!  
 Return, ye ransomed sinners, home.

Extol the Lamb of God,  
 The all-atoning Lamb;  
 Redemption in his blood  
 Throughout the world proclaim:  
 The year of jubilee is come!  
 Return, ye ransomed sinners, home.

The gospel trumpet hear,  
 The news of heavenly grace;  
 And, saved from earth, appear  
 Before your Saviour's face:  
 The year of jubilee is come!  
 Return, ye ransomed sinners, home.

OFFERTORY . . . . . *Merkel*

SERMON . . . . . Pastor, Rev. W. WALKER JUBB

HYMN 507 . . . . . *St. Thomas*

I love thy kingdom, Lord,  
The house of thine abode,  
The Church our blessed Redeemer saved  
With his own precious blood.

I love thy Church, O God!  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand.

Sure as thy truth shall last,  
To Zion shall be given  
The brightest glories earth can yield,  
And brighter bliss of heaven.

BENEDICTION

POSTLUDE . . . . . *Mozart*

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### Afternoon Services

VOLUNTARY . . . . . *Mendelssohn*

ANTHEM . . . . . *Elvey*

Oh, give thanks unto the Lord, and call upon his name,  
Tell the people what things he hath done;  
O let your songs be of him, and praise him.  
And let your talking be of all his wondrous works.  
Rejoice, rejoice, rejoice in his Holy Name,  
Let the heart of them rejoice that seek the Lord. AMEN.

INVOCATION . . . . . Rev. WILLIAM J. BATT

SELECTION, "Bow down Thine Ear" . . . . . OLD CHOIR

OPENING ADDRESS . . . . . Dea. CHARLES J. HOLMES

HISTORICAL PAPER . . . . . Mrs. ELI THURSTON

HYMN 112 . . . . . *Cambridge*

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home!

Under the shadow of thy throne  
 Thy saints have dwelt secure;  
 Sufficient is thine arm alone  
 And our defense is sure.

Time, like an ever-rolling stream,  
 Bears all its sons away;  
 They fly forgotten, as a dream  
 Dies at the opening day.

O God, our help in ages past,  
 Our hope for years to come,  
 Be thou our guard, while troubles last,  
 And our eternal home!

HISTORICAL PAPER, "The Central Church Sabbath School,"  
 [Mr. C. V. S. REMINGTON, *Superintendent*

HISTORICAL PAPER, "The Mission Work of the Church,"  
 Rev. E. A. BUCK, *Missionary*

HYMN 122 . . . . . *Italian Hymn*

Come, thou almighty King,  
 Help us thy name to sing,  
 Help us to praise.  
 Father all-glorious,  
 O'er all victorious,  
 Come and reign over us,  
 Ancient of days!

To the great One in Three  
 The highest praises be  
 Hence, evermore.  
 His sovereign majesty  
 May we in glory see  
 And to eternity  
 Love and adore!

POEM, "Retrospection" . . . . . Miss MARY L. HOLMES

HYMN 209 . . . . . *Coronation*

All hail the power of Jesus' name!  
 Let angels prostrate fall;  
 Bring forth the royal diadem  
 And crown him Lord of all.

Ye chosen seed of Israel's race,  
Ye ransomed from the fall,  
Hail him who saves you by his grace,  
And crown him Lord of all.

Let every kindred, every tribe,  
On this terrestrial ball,  
To him all majesty ascribe,  
And crown him Lord of all.

Oh, that with yonder sacred throng  
We at his feet may fall!  
We'll join the everlasting song,  
And crown him Lord of all.

BENEDICTION

POSTLUDE . . . . . *Beethoven*

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Evening Services

VOLUNTARY . . . . . *Batiste*

ANTHEM . . . . . *Watson*

Unto thee, O God, do we give thanks  
For that thy name is near, thy wondrous works declare,  
Thou visitest the earth and waterest it,  
Thou greatly enrichest it with the river of God,  
Which is full of water.  
Thou preparest the corn  
When thou hast so provided for it.  
The pastures are clothed with flocks, the valleys also  
are covered over with corn,  
They shout for joy, they also sing.

SCRIPTURE READING . . . . . Dea. CHARLES A. BAKER

PRAYER . . . . . Rev. W. WALKER JUBB

HYMN 329 . . . . . *Northfield*

Come, let us join our cheerful songs  
With angels round the throne;  
Ten thousand thousand are their tongues,  
But all their joys are one.



*History and Annals of the*

Jesus is worthy to receive  
 Honor and power divine;  
 And blessings more than we can give  
 Be, Lord, forever thine.

Let all that dwell below the sky  
 And air, and earth, and seas,  
 Conspire to lift thy glories high,  
 And speak thine endless praise.

The whole creation joins in one,  
 To bless the sacred name  
 Of him that sits upon the throne,  
 And to adore the Lamb.

ADDRESS . . . . . Rev. WILLIAM J. BATT

PAPER, "Benefactions of Central Church," Col. THOMAS J. BORDEN

HYMN 124 . . . . . *Lyons*

Oh, praise ye the Lord, prepare your glad voice  
 His praise in the great assembly to sing;  
 In their great Creator let all men rejoice,  
 And heirs of salvation be glad in their King.

With glory adorned, his people shall sing  
 To God, who defense and plenty supplies;  
 Their loud acclamations to him, their great King,  
 Through earth shall be sounded and reach to the skies.

LETTERS . . . . . FROM FRIENDS AND FORMER MEMBERS

ADDRESS . . . . . Rev. M. BURNHAM, D.D.

HYMN 497 . . . . . *Boylston*

Blest be the tie that binds  
 Our hearts in christian love;  
 The fellowship of kindred minds  
 Is like to that above.

We share our mutual woes,  
 Our mutual burdens bear;  
 And often for each other flows  
 The sympathizing tear.

When we asunder part,  
 It gives us inward pain;  
 But we shall still be joined in heart,  
 And hope to meet again.

This glorious hope revives  
 Our courage by the way;  
 While each in expectation lives,  
 And longs to see the day.

BENEDICTION

POSTLUDE . . . . . *Handel*

### Outlines of Anniversary Sermon

By Rev. W. Walker Jubb, Pastor

[November 13, 1892]

THE ANNIVERSARY SERMON was delivered by Rev. W. Walker Jubb. The text was Ephesians 5: 32: "I speak concerning Christ and the church." In his preface, the speaker called attention to the significance for good of a body of men and women united for some high and holy service carrying on their work for half a century, and noted the principal departments of human conduct upon which such a body would work great influence; he then applied his remarks to the Central Church, which he said was blessed at the beginning by men of stalwart moral natures, and which has rejoiced in a succession of men, who have regarded this church with something of the sacredness and love with which they have regarded their home and home-life. He next expatiated on the place and value of the church as an organization; it was the most important and most glorious of all earthly organizations; it was the interpreter of Christianity to the world. While considering the value of sacraments and distinguishing between influences on character, as to place and form, he cited John G. Whittier, an instance of one who rejected all sacraments, yet was as acceptable to God as the most distinguished saint who accepts them; he held that sacraments are means of grace, but they do not make men christians; they minister to the life, but they do not create the life. In the early time the power of God was bestowed on individuals; then came organization. The church is more than an organization, — it is a family; it is formed of those who are brethren in Christ Jesus, those who have been redeemed by the blood of Christ and regenerated by the Holy Spirit,

and are maintaining the kind of life that Christ lived in Judea. Wherever such are gathered together, they constitute a church; so, no particular form of faith or ecclesiastical order has any authority to call itself exclusively "The Church"; nor have all the churches together a right to claim that they have included the full meaning of the august idea. The true Church of God is not divided, but distributed. Its majesty transcends all sectional divisions; it embraces the good of every age and clime, and generates everywhere the conditions of spiritual life and thought. This Central Church, so far as it has a living union with Christ, may call itself a church. A skeleton of the rest of the discourse is: We are a Congregational church because we stand for the spiritual principle that men everywhere when they come together animated by a christian purpose have God in their midst. A blameless life is the condition of entrance to membership. We recognize no priest — we believe that priesthood robs man of his God-given liberty and destroys his manhood. The polity of the Congregational church is also simple: it holds to the right of self-government for each church; it knows no proper distinction between pastor and laymen except that between teacher and learners. It does not profess to be the sole system on which a christian communion may be established, but to be a consistent scriptural one.

Stress was laid upon the necessity of making faith supreme, and upon the superiority of spirit to method in church matters. Tribute was paid to the Puritans for their enduring and heroic qualities, and the large debt of Congregationalism to them was fully acknowledged. The speaker maintained that the Church must constantly renew her life and adapt herself to a changed environment. He exhorted the members to make new consecration.

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### **Anniversary Poem — "Retrospection"**

**By Mary Louisa Holmes**

It was the autumn of the year:  
 The leaves were turning brown and sere:  
 November's airs were fresh and chill:  
 The river flowed so calm and still,  
 When, fifty years ago to-day,  
 A church was formed, to show the way  
 From earth's dull care, and woe, and pain,  
 To sinless Paradise again.

All nature kept the Sabbath day:  
The widening river met the bay,  
And glowed and sparkled in the sun,  
Eager its ceaseless course to run.  
And quiet was the little town,  
Save where, from fair Watuppa down  
That lovely stream, the Quequechan,  
Tumbled and rippled, sparkled and ran.

No sound of bell or organ tone,  
No house that they could call their own,  
No choir with voices strong and sweet,  
Proclaimed where first this church should meet.  
But silently the people came,  
Thro' quiet street and grassy lane,  
And met in old Pocasset Hall,  
Where first they sought the Lord of all.

Eight months had hardly passed away,  
When, on a quiet Sabbath-day,  
Scarce yet the service had begun,  
The loud alarm of fire was rung.  
At first the preacher heeded not  
The summons, but soon all forgot  
Were text and sermon, prayer and praise,  
As nearer swept the threatening blaze.

That was an awful summer day!  
Devouring flames swept every way!  
The sun, that rose so clear and bright,  
Saw half the town destroyed ere night.  
The new church, rising incomplete,  
Was scorched and blackened by the heat:  
"Tho part was saved, yet part was burned,  
As fitful winds their courses turned.

Few are the people in this hall  
That dedication can recall:  
Old Central Church! how fair and white  
Your walls first met their longing sight:  
How large the vestry where they met!  
That Sunday-school! I see it yet.  
The west side door the children sought  
Who still too young for church were thought.

What changing pictures throng our sight!  
What memories come back to-night!  
We see again that audience hall:  
We see that pulpit, dark and tall:  
We hear those voices, strong and clear,  
That have been hushed for many a year:  
We hear the music's sweet refrain,  
And live those old times o'er again.

A kindly man and dignified  
Came first our straying feet to guide:  
With gentle courtesy and grace,  
He led o'er many a rugged place,  
While day by day we stronger grew,  
Sought eagerly our work to do.  
But scarce four years had marked his stay,  
When failing health called him away.

But who can tell of him who came  
With words of power, and tongue of flame?  
His keen black eye with clearest sight,  
Discerned the wrong, though clothed in light.  
And in those years of doubt and pain,  
When civil war rent us in twain,  
His voice for freedom and the right,  
Rang like a trumpet, clear and bright.

That was a dreary winter day,  
When God called him from us away.  
So strong and firm the hand that led,  
We could not think of him as dead.  
Each one in all the city wide,  
Felt that a friend of his had died.  
O Spirit! strong for truth and right!  
Thy voice still speaks to us to-night.

We waited for almost a year  
'Ere one was sent our grief to cheer.  
Then "God is love" is what he said;  
He spoke, and we were comforted.  
What love and sympathy he brought!  
What patience and what faith he taught!  
None went to him for help in vain:  
He shared our sorrows, bore our pain.



But now, the time had come when we  
Had grown a mighty Church to be;  
And longed like Israel's king of old,  
A fairer temple to behold.  
Full soon its walls began to rise;  
Its lofty tower sought the skies;  
Its organ great with ringing tone  
Proclaimed at last the temple done.

How beautiful it is, we cried!  
And gazed around with kindling pride.  
But soon before our startled eyes,  
A cloud arose which swept our skies.  
In vain we tried to pierce it through,  
It only large and darker grew.  
Till, on a glorious winter day,  
That heavy debt was swept away.

Our Church arose from bended knee,  
And felt once more that she was free.  
While songs of praise still rent the air,  
She stooped another grief to bear.  
The burden of those years of debt,  
The sorrows, he could not forget,  
Had proved too much for him to bear,  
Who watched us with untiring care.

We said " Good-bye " through gathering tears,  
To him whom we have loved for years.  
That spring-time seems so far away,  
And yet our hearts are his to-day.  
But life moves on; the Church's need  
Demands a shepherd who shall lead.  
And ere the leaves of autumn fall,  
A man of God has heard our call.

Some quiet years speed swiftly by:  
Our paths by peaceful waters lie;  
Though some of those we fondly love,  
Are called to join the Church above.  
With sympathy and kindly care,  
Our pastor seeks our grief to share,  
And bids us work, and watch, and pray,  
And strive to keep the upward way.

Again we stand alone, but stand  
Together, a united band,  
And steadily the work goes on.  
A Chapel is begun upon  
The land, awaiting it so long.  
And now a leader stanch and strong,  
Across the ocean comes; and we  
Rejoicing, greet him heartily.

A half a century! how long  
Since our first dedication song!  
The fleeting years go swiftly by!  
How many changes in them lie!  
A mighty city's ceaseless din  
Has drowned the river's murmuring;  
And names the Church once held so dear,  
Are carved in marble, cold and clear.

The world of thought has changed since then;  
Now mighty questions challenge men.  
The question of eternal right,  
Of man's great need, of wealth's great might,  
Of poverty's long spurned demand,  
Are threatening us on every hand.  
No narrow view, no empty creed  
Can help us in this hour of need.

Church of the living God, arise!  
A glorious work before thee lies!  
Heed not disputes of learned men,  
Christ is thine only sovereign!  
No creed or doctrine howe'er broad,  
Can hold the boundless love of God —  
That wondrous love, God felt toward man,  
Ere earth was formed, or time began.

Fear not, though foes against thee rise!  
Clear speaks a voice through opening skies,  
The law of love and righteousness,  
Shall conquer sin, shall all men bless.  
The cross that stood on Calvary  
Shall lead at last to victory:  
Redemption's song, by angels given,  
Shall ring at last, from earth to heaven.

**Abstract of Address at the Fiftieth Anniversary of Central Church, November 13, 1892**

By **Rev. Michael Burnham, D.D., Third Pastor**

I am glad to be with you this evening, to say at your Fiftieth Anniversary, "GOD BLESS YOU!"

For nearly a quarter of that time, my life was so closely identified with yours, that I am sure you will let me bring as the first part of my message to you, this evening, some personal reminiscences.

The first time I saw the city of Fall River was on the evening of April 23, 1870, when I came down in obedience to your request, from Andover Theological Seminary, to preach for you in the old Central Church building, the following Sabbath. You had been a few months without a pastor, Dr. Thurston, who had served you so long and so ably, having been taken from you to the Church above. I shall never forget that Sabbath with you, or some of those who subsequently became life-long friends, who met me at the church and at the Mount Hope House. My interest was then centered in the church in West-boro. Although no formal call had been offered, they were expecting me to preach another Sabbath, and I was hardly ready for a "call" anywhere. I was not to finish my seminary course until July. I left Fall River on Monday morning, April 25, not knowing that I should ever come to the goodly town again to preach, and, indeed, with my thoughts on other things. During the week I received a telegram (or letter,—I have forgotten which), asking me to send the following Sabbath, Rev. Joseph Cook, if he could be obtained; if not, to come myself. Obedient to instructions, I made my way to the room of this, even then, mental as well as moral Hercules, but he was gone, no one knew where. I sat down and wrote the chairman of your committee, that if I followed their instructions, I should be obliged to come myself.

With a feeling in my heart that God was somehow leading me, I set off from Andover for Fall River with my only two remaining sermons fully written, to spend with you another Sabbath. When I left the pulpit and the church that Sabbath, I did it with a strange mingling of fear and love. The Central Church had even then my heart. I had never met another just like it, although as a student I had preached in many churches for a year or more. Then came a real fear,— "What if they should call me to be their pastor?" "I am not yet fitted for such a work." It was not long before the call came, from Church and parish, brief and to the point.

I can hardly tell you about that "first call." I have had many questions to decide, but never one like this. To leave the quiet of my student life, laborious though it had been, and take up the work laid down by such a man as Dr. Thurston, and in this rapidly growing city, seemed too great to be borne; he came after ten or more years' experience — I had none. I had no sermons. I laid that call before God; I told him he had put it into my hand and inclined the hearts of this people toward me, and I asked his grace to aid. He led me on from point to point in the decision, the substantial beginning of which was on the human side in the direction of my teacher in homiletics, Prof. Austin Phelps, who knew me and knew the Church. He said, "By all means, go." Even then with fear and trembling and — it seems to me as I look back upon it after these twenty-two years — without that confidence in God and in all the generous sympathy and coöperation of this people which then I had not earned, that I ought to have had; but I came.

Repairs in the old church delayed the installation until October (1870). My first sermon as ordained and installed pastor was preached Sabbath morning, October 30, from Exodus 33: 15, "And he said unto him, if thy presence go not with me carry us not up hence." In that sermon the heart of the young pastor poured itself out. Its closing words were these, "My people, I cannot close without referring to something that has been upon many of your minds in this house; I am aware that this day, of such moment to me, is for you a day of tender memories. You have opened your hearts to receive me to-day in the place of one whose connection with you was severed only by death. After a long and prosperous day, the sun of his life went down among you, and you tenderly guard his sleeping dust. Again and again have rung in my ears those words, almost the last of his life, which he spoke to one whom he loved as a brother, 'If I go, I shall see you from where I am'; I have not forgotten to pray that his mantle, who on this Sabbath stands before the Throne, may fall on me. One soweth and another reapeth, but the rejoicing is together. Brethren! let us labor together for the one Master until each in turn lays off the armor and goes up from the Church militant to stand side by side with him and join in the song and worship of the Church triumphant."

Let me refer to two or three things connected with that first Sabbath; or rather with it as the beginning of my ministry. From its very beginning not only the doors of my people were open to me with a cordiality of welcome and a sympathy I have never seen surpassed, but the



home of her who had been the companion of your former pastor became with all its close relationship to my work, a most helpful home to me; and many an uplift did I get from her who, as his bereaved wife, watched over me as an older sister over a younger brother. She scattered the way for me with blessings and prayers and helpfulness. I was saved many a mistake, and stimulated to many an effort by her far-seeing wisdom. She never criticised; she always comforted and helped.

Another thing that fills me with sacred thoughts to-night is the fact of the faces, now held in memory, that looked up into mine that first Sabbath, twenty-two years ago. I remember those men and women,—some of them my fathers and mothers in years,—men and women of God, many of whose caskets, silently and with tears, we carried to God's acre yonder, where the shadows flee away only in the resurrection from the dead. In the years of my ministry among you, I buried well nigh a generation of these older men and women,—seven of the original members of this Church in five years. As I go back in thought to-night, there is before me a mingled company of those present in the body, and of those, "absent from the body and present with the Lord," that rise before me, a line of march, where to the eye of sense so many seem to have fallen, and yet where, to the eye of faith, the horizon of the grave in Fall River is blended with the opened sepulcher in Palestine where the song of faith and battle in the earthly church is blended with the song of victory in the Church triumphant. What part, if any, God gave me to do in preparing those who have gone to stand with the blood-washed throng, while I attempted to say words of comfort to the mourners on earth, I shall never know. They have gone where hearts really know each other. They have gone where the bustle and friction and tears and partial peace and sense of victory in the earthly conflict give way to the repose and peace and power of those who fly to do God's will.

My last sermon as retiring pastor of the Central Church, Fall River, was preached April 30, 1882, twelve years and six days from the day when I entered the pulpit for the first time.

The years had changed the church; had changed the location and building; the congregation had changed, oh, so much; the church membership had changed. If I remember rightly, three hundred and forty-five had come into it, and about two hundred had gone from it. But the Bible and the gospel had not changed. I preached, on that last Sabbath, from Philippians 3:16. I said then, in closing my pastorate, "The early pangs of a decision to leave you have been



mitigated by your generous 'Godspeed,' and by many personal remembrances,— by the generous action of the Society last Friday evening [the gift of one thousand dollars], for which allow me, friends, one and all, to thank you. I am glad to go with the feeling that with warm hearts you will occasionally welcome me back to this pulpit, and I shall see your faces, as the faces of friends that can never cease to have peculiar ties. You will take a deep interest in my welfare, and follow me with your prayers, and you and the pastor of your choice will be the objects of my special prayer and effort. May God bless you."

These were the opening and closing sermons of the pastorate. Between them was much of history.

We laid, "relaid," the foundations of this church, — literally and spiritually on a "Rock": the one "rock of foundation," the historic immovable granite beneath the city, that shall endure until the elements again dissolve with fervent heat: the other "Rock" was the historic, spiritual, historic because spiritual, Christ who, as Dr. Thurston said in his answer to your call, was He "who holdeth the seven stars in His right hand and walketh in the midst of the seven golden candlesticks." The foundation stone was laid for this church in July, 1874; the first Sabbath service was held in this house in December, 1875. Between the two dates, burdens were rolled upon us, in shrinking incomes and financial disturbances and losses, of which we did not dream when we started to build; so that really the Sabbath of farewell to the dear old church, and the Sabbath for the dedication of the new, was one of the dark times in your history, and the beginning of bearing burdens that well nigh crushed us for a whole decade. God be praised, even for the burdens.

I think we learned something in the school of burden-bearing, although some of you wished on that Sabbath morning, when we took our seats in the new church, that it had never been builded. You have since, however, seen new evidences of the goodness of the Lord in the land of the living; nobody can better appreciate the burden of those years for a church than a pastor; but a more loyal set of men in a church I never knew. We stood together, because we could not stand apart, and that was all there was of it — we must stand. I love this church! Who shall love if I do not? To twelve years of its most eventful history my whole heart and strength were given. Dr. Thurston used to say, "I cannot endure the thought of burying some of my people." He did not live to bury them; but those who grew up with him, or were a little in advance of him, began to knock

at heaven's door after I came. Many of them said farewell to me, and I followed them to the grave; I received their children and grand children into the Church. Who shall know this people if I do not? I had almost said, I know them as well as they know themselves. I know their power. There have been days when it would seem to an onlooker, as if the strong individuality of this Church would tear it in sunder. These men have been, and are, accustomed to command. But give them their say; let them talk out; let them think strongly as they see strongly, until they reached conclusions, and those conclusions I have usually found were weighty and powerful conclusions you could trust.

Why has this Church prospered? Why does it prosper? First, its foundations were laid on Christ. Creeds! I am not sure, if you made forty of them, you would get a better one than the first. Second, it had able men in its first membership. It had a start. Faults! Yes; but what church has not? Strong men have often strong faults as well as strong virtues. But set the faults of such men as Dr. Durfee, Colonel Borden, and Deacons Earl and Kilburn, and later names, in the light of heaven yonder, and all you can see is "the Lamb as the light thereof." Third, a noble leader in the formation period of the Church. Dr. Thurston was a man, a wise man. He had the nobility, the moral discernment, the conviction, the sympathy, the great heart, the magnetism, the eloquence of a leader. It takes them all to make strong churches, — and he had them all. Fourth, this Church has always had room to grow. It has moved with the great interests of the city. Fifth, it has moved with the command, "Go ye into all the world." It has loved, I hope it always will love and rest upon, the Gospel of the Son of God. So will its future be assured. God bless you and bind you to your present pastor with loving bonds!

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### Letter of Greeting

By Rev. Eldridge Mix, D.D.

WORCESTER, MASS., November 9, 1892.

TO THE CENTRAL CONGREGATIONAL CHURCH,  
FALL RIVER, MASS.

*Dearly Beloved,*— With all my heart I give you GREETING and congratulation in view of the event you are to celebrate the coming Sabbath. FIFTY YEARS of church life! How much that signifies! It is the planting and nurture into vigorous life and growth of a little

twig, as it were, of the one living and true Vine, which becomes in itself, in a subordinate sense of course, a vine with its own fruit-bearing branches in the person of its several members. For so, it seems to me, we are at liberty to think of any single church of Christ, who said of himself to his first disciples, "I am the true Vine, and my Father is the Husbandman."

Your growth during this childhood period of your history — for what is it but that, when you think of the centuries of existence and continuance that belong to a true church of Christ? — is something well worthy of your grateful remembrance and review. You have indeed taken deep root, not only in Christ Jesus who is your only source of life, but in the soil where you were set in the start, the community of which you are an integral part. You have risen up out of it, in a beauty and grandeur even of externals, that are an abundant proof of inward life and vigor. For what is the outward but the natural expression of what is within? It was the faith of the fathers and mothers who founded the church itself, that fashioned the splendid structure in which you worship. It was their beauty of character which gave itself expression in its becoming adorning. It was their love for the Lord himself, that lives in this memorial of it, to lead you to a like self-devotion.

Nor less has this inward spiritual life found expression in the work they wrought for others' salvation. Their missionary spirit, prompting their organized and self-denying forth-going into the highways and byways of the city, to bring in the lost and outcast to sit down with them at the gospel feast here spread, has made for itself a noble record in the multitude of such persons rescued and redeemed, and made heirs with themselves of an eternal inheritance, into which many of them have already entered. While doing this work for the Master, in behalf of those at their very doors, they did not forget to go forth also at his bidding, by their fervent prayers and liberal offerings, into all the world, "to preach the gospel to every creature."

Nor have you, their descendants, been unmindful of their good examples, as I rejoice to bear testimony from personal knowledge as your pastor for a season. You have nobly taken up the burdens they were compelled by unforeseen circumstances and by their death at last to leave upon the Church, and have lifted them off altogether. You have entered into their labors also, and have continued their evangelistic enterprises with commendable zeal.

So these Fifty Years furnish abundant reason for the greeting and congratulation, which I offer you as a pastor's tribute to your worth

and worthiness as a church. You yourselves will, I am sure, feel called upon to record with grateful offering of praise to God, your thanks to him for the treasured past, in which so many memories of his goodness are garnered. And from this remembrance of other days, you will no doubt gather renewed strength and courage and hope for the days to come, and for the work you have yet to do.

For you of the present generation are to be makers of the future of this Church, as they who are gone were makers of that in which you so greatly rejoice. If the past has been the childhood period in the history of the Church, then you now have to do with it in its youth. That, too, is a formative period of immense significance in relation to its oncoming future. What has hitherto transpired are but the beginnings of its life and growth. The question, therefore, for you to solve, is that of forming and fixing these good beginnings into settled and permanent habits of church life and activity. May the faith and faithfulness of your fathers be the very fiber of your further growth and development! May love like theirs be the very life blood of your church life! May their zeal in the service of the Master be perpetuated and intensified in you!

You have a splendid opportunity for carrying on to a magnificent result the progress of this church now intrusted to your hands. Few churches in our land have a finer or fairer field for fruit-bearing service. Few are better equipped in externals. Few have greater resources at command. You are in the very heart of a great and growing population peculiarly in your reach and touch. You have a fit temple of the Lord in which to gather the multitude for his worship. God is giving into your hands an abundance of wealth for use in his service.

If, therefore, in your joy and gratitude and thanksgiving, you will but gird yourself anew with his strength, and govern all your action by his holy will, and guide your devising of plans by the finger of his providence, and above all seek to be filled with his Holy Spirit, this dear Church will, in the future, prove itself worthy of its honored past. You will, in your day and generation, conduct it safely through its youth to a maturity of power, of stability, and of permanence, which shall insure centuries, it may be, of vigorous life, and ever-growing fruitfulness.

Wishing you great joy and gladness in your anniversary service; I am,

Very sincerely yours in the fellowship of Christ,

ELDRIDGE MIX.



**Poem — "Memories"****By Mary L. Whelpley Towle**

Tho' long an exile from the house which seemed to me God given,  
Tho' from its feasts and sacraments my life has long been riven,  
I now return in memory, responsive to your greeting,  
To worship in your sacred courts, the while our spirits meeting.

The fervor of those days long gone, when at your altar kneeling  
Comes back with retrospective joy, the old-time love revealing.  
But in your ranks I do not see the old-time faces beaming,  
Else would my heart pour forth its joy, unfettered by this seeming.

Where are the saintly ones I knew, whose footsteps did not falter?  
With whom I knelt low at His feet, whose love became our altar?  
What of the young and strong, whose lips oft touched as if by fire,  
Became responsive to the hands which moved the sacred lyre?

Oh! where are they with whom I oft quaffed at the living fountain?  
With whom, transfigured, I have knelt upon the sacred mountain?  
While fain to catch once more the sight of faces which I knew,  
A long procession seems to pass before me in review!

Sweet spirits, beautiful on earth, more beautiful up there!  
We question not how fair may be the garments which you wear,  
Knowing that in His likeness you beheld the day of dawning,  
And that, when we have overcome, we'll meet you in the morning.

NAPA, CALIFORNIA, October 30, 1892.

Letters from friends and former members were received and read in whole or in part: from M. Elizabeth Gardner, a former original member, now of Lyons, Iowa; Samuel B. Hussey, a member joining March 4, 1843, and now living in Meriden, Conn., in the eighty-eighth year of his age; Rev. William N. T. Dean, pastor of the church in Oxford, Mass.; Rev. Alexander McKenzie, D.D., and others.



**Address of Rev. William J. Batt at the Semi-Centennial of  
the Central Church, November 13, 1902**

*Brother Pastors, Brother Chairman, Members of the Committee of Arrangements, and Friends,* — Although under very great obligation for the privilege of attending this happy and sacred Festival, and for the honor of participating in it, I am nevertheless embarrassed in taking my place on the program. I came here under the impression that the addresses of the final service of the day were to be somewhat informal and familiar.

We have had the finished and elaborate discourse of the morning by our pastor, and this afternoon the faithful and touching historical paper, so beautifully read, as well as ably prepared, and the exquisite poem by Miss Holmes, which was sufficient of itself to give character to the service, and the other reports and papers put together with great research and painstaking. And now, with some consternation, I am persuaded by various signs which have attracted my attention since I came into the pulpit, that the same elaborate preparation has been made for this evening. But while I have nothing written, I am very grateful for at least this, that my heart still treasures, as it always will, not a few of the rich memories of the earlier years in the history of this dear Church.

A large number of former members of this congregation have been unable to come to this Jubilee for various reasons. Although in spirit they are here, they are not here in person. And I have thought that I could do no better, having the privilege which they would gladly have embraced if they could, than to bear a few words of testimony for certain classes of those who have been much in my mind to-day.

And first, I would like to speak on behalf of the boys who may be said in a general way to have found their start in life in this congregation some forty years ago. No doubt the people here now are in every way worthy of their predecessors, but I can testify personally to the former days, and I wish to say that it was especially characteristic of the leading people in this Church, at that time, that they took particular interest in the boys and the young men of the congregation. It would perhaps be somewhat hazardous to call names, for where would the catalogue end; but you will permit me to mention, for instance, those two men who were always in their places both morning and afternoon, and whom everybody knew as our trusted leaders. There was Col. Richard Borden, great hearted and benevolent. He

was not a man of gush, it is true, and yet whenever a boy had gone to him with an errand that commended itself to him, how his face was illumined with light and feeling! What a smile was his! And what a great warmth came into his expression at such a time!

It was no doubt a little thing for Dr. Durfee to take a boy into his sleigh and give him a bit of a ride, possibly the only one he would have that winter; but when he was driving by with his beautiful horse and beautiful sleigh and told the group of little fellows on the sidewalk to get in, it was a piece of heaven to us. How the horse flew! And what a joy there would be in our hearts, when by and by, landed not too far off to find our way home again, we returned to tell the exciting story! This may have been a little thing for him, but the kindness of a little thing of a moment may give a boy a stimulus for a long season.

The reception he sometimes made for us at his mansion in the summer time; how delightful it was! how magnificent his parlors seemed to us! That mansion to this day is for me the type of a beautiful palace, with which, after all these years, I involuntarily compare every costly house I see. I visited Chicago and Minneapolis but a few days since, and was struck by the diversity and modern beauty of their architecture. But even in Lincoln Park, looking upon the residence of Mr. Potter Palmer, my mind involuntarily said, "It is not so pretty as the doctor's; but of course they could not expect that." A score of elaborate structures now stand upon his grounds, but, all together, they cannot replace the old-time beauty of the mansion that was taken down.

And those grapes he brought in for us, out of his fairy hot-house. A grape Now would need to be as large as the moon Looks, in order to SEEM as large as those seemed to us. And oh, what an exquisite color! and they were so luscious that we could only wonder why such a flavor could not last longer.

One day, in the large vestry of the old Central Church, somebody told a boy that he had been chosen assistant librarian. Now, that may seem to you a very small thing. I do not know how our young governor [Wm. E. Russell] felt after the very remarkable results of the balloting, the other day; but I doubt very much whether he could have been more elated than that boy was, when the surprise dawned upon him that he had been made assistant librarian in the Central Church. And if all the archives of this ancient Commonwealth were opened at once, and all the treasures of Massachusetts from Plymouth Rock to the present time had been shown to the governor, I doubt if

he could have been more interested than that boy was, as he took his key and opened the library, still with some sense of awe as if he were searching things too great for him, and examined the impressive contents of that little apartment, all of which was hid under the west side of the vestry desk.

These things seem to be very small, I repeat; but I know that the kindness that was behind them, the care of the older people for the boys, their christian and most exemplary appreciation of whatever they could find in the boys, had something to do with whatever those boys were able to accomplish afterwards. And in the name of those boys and young men, and as one of the least and humblest of them all, I want to return thanks to-day on their behalf to this dear Church.

Now, Mr. Chairman, please let me allude again to a particular class. I refer to the young people who began their religious life here in those days. For them, also, I would bring in a word of thanksgiving. What this Church was, and its dear pastor and working members of forty years ago, to those who might be called young christians,—certainly they were immature enough,—what this Church was to them, I cannot adequately tell. I have brought with me this evening this little book,—“Clarke’s Scripture Promises.” That book has been among my treasures now forty years. Wherever I have been and whatever work I have been doing, that little book has been in my library or upon my study table under my hand. I turn with deep feeling to this fly-leaf, and read here the handwriting of the giver; his name is not here; he did not write it on the leaf; he did not need to; he has written it on our hearts and lives. But he wrote my name here and added “From his Sabbath-school teacher, March, 1852.” As I recollect, the other boys of the class all received one at the same time. Dear Mr. Hale Remington died in his prime. He left a strong impress upon this city. He was a very busy man. I sometimes wonder how such a man as he, had patience to keep at the work of teaching a class of boys, year after year. But I know this also, that what he did of religious work, as the Lord sees, may have been the most fruitful part of all his honored life. A great many of us, if we could all speak here to-night, would join together in our tributes to this beloved man.

And now, as I come to say a word about Mr. Thurston, my feelings overwhelm me. Mr. Thurston was honored with the Doctorate [of Divinity] for many years, but in the early part of his life here, the more familiar name for him was Mr. Thurston. Mr. Thurston brought religious truth down to the comprehension of boys in a wonderful

way. I was born into the old "Stone Church," and I remember distinctly the little infant schoolroom there. The comparative smallness of its floor-room made its height seem to us little folks almost oppressive. I remember the Scripture mottoes on the plainest kind of cardboard, hung up far beyond reach on those lofty walls, yellow with age. I remember distinctly the indescribable and almost awful manner of Dr. Fowler, as he used to come into that room to see that everything was going right. Everything had to be right in his church, for he was a born bishop, if ever there was one.

Our idea of religion was very crude. I remember, one morning, Mr. Robert Remington — was there ever another man just like dear Robert K. Remington? Robert, then living in my father's family, coming in to breakfast one morning before going to the store, and saying within my hearing, that a certain girl belonging in his set, of a most honored name, and whom I have seen in this house to-day, had the evening before "confessed her sins." That was the expression used at that time, where we might now say "risen for prayers," or "gone to the inquiry room." I had not yet risen from bed. But as I heard the great news through the partly opened door, I knew the substance of its meaning, and immediately felt that I, too, wanted to be a christian. So I turned my face toward the darker wall (the window of the room looked westward, down upon Deacon David Anthony's yard) and tried to confess my sins. I named over all I could think of before the Lord. The list was not very long; and yet, the shortness of the catalogue was my grief, for I knew that for every one I had remembered, there must be a multitude that I had forgotten. So I hoped that God would have mercy upon a little boy who could not remember how many wrong things he had committed, and gave up the effort. But I have thought since, that if I ever chose the path to the Promised Land, it was that morning. I was at that time in the Episcopal Sabbath school. But when afterwards that church was temporarily closed, and I commenced coming to the "Central," although I had the best of homes and the best of parents, I was yet in need of instruction.

How well I remember the evening of Mr. Thurston's installation. My father brought me down with him through the storm, after closing his store late, and we took seats at the rear end of the church, on the west side of the west center aisle. I see Mr. Thurston now, as he stood up in some part of the exercise on our side of the pulpit, perhaps to receive the charge to the pastor, or for some such part of the service. He was always careful of his appearance in the pulpit. He looked finely that night. His hair was black, and his eyes were very bright. He



wore a dress coat. I see now the fullness of it at the waist. He stood there self-contained, perfectly composed; and yet, beneath the modesty of his quiet demeanor, there was something in his bearing that expressed the fact that he knew he was coming to Fall River, and to the Central Church, in the power of the Lord God Almighty.

The preacher in his sermons brought the gospel within the comprehension of boys. I want to say that of him to-night, as a matter of personal testimony. In the summer of the year 1849, he preached a sermon on the words "There they crucified him." If his sermons are preserved, that sermon no doubt will be found now, with the entry upon it, preached in the Central Church at that time,—the place of the crucifixion, the crucifiers, the crucifying, the crucified. One of the boys was a clerk on South Main Street, a few months that summer, and all that week he went around repeating that discourse to himself.

What Mr. Thurston was in time of revival (and he believed in continuous revivals and in special revivals both), those who remember him well know. What wonderful scenes that dear old vestry, with its iron pillars and lamps clamped upon them, often witnessed! Mr. Thurston did his revival work by himself very largely; he sometimes preached almost every night in the week, and his preaching, as I remember it, was commonly written preaching. I suppose now that he must have been very tired. But it never occurred to me then that he could be. I never saw anything that looked like it. How tender, and how unspeakably solemn his appeals were! At the close of those meetings he would invite any who wished to do so, to retire for personal conversation to his study, which opened from the northeast corner of the vestry. Sometimes that room was full of persons standing all around its circumference, while perhaps a few of the older ones might occupy the few seats with which the room was furnished. Mr. Thurston went around and kindly spoke a helpful and solemn and very gracious word to every one. I think the beautiful and appreciative sketch of him, read this afternoon, did not speak particularly of what he was in the inquiry room. Possibly those who wrote it did not know. They could not have known, unless they had been there. But of all the remarkable things about this man, I think one of the most interesting was his aptness, his earnestness, and his power in the inquiry room.

I remember, one evening, Dr. Thayer [Newport, R. I.] came up to help Mr. Thurston. He went into the inquiry room with us. He tried to do a little talking. It seemed to me that he was not at all apt. I said to myself, "He is not so good as Mr. Thurston"; but pres-



ently I heard him say, that not being acquainted with us, he might in some way hinder our pastor's counsel and interfere with the work of the Spirit, and therefore he would go no further. This explanation was a great relief to me, because I thought all ministers ought to be as good as ours, and I was glad to get hold of a reason that I could understand, why Dr. Thayer hesitated so much.

His interest in boys and young people was very noticeable. Six or eight of us went to him one day and told him we would like to have a Saturday afternoon prayer-meeting if we could. He arranged it immediately for us to come to his study for that purpose, on that day regularly. As our meetings went on, I remember some of us asked him what Scripture we could best read, and I can see the manner of the man as he replied, so reverently that we were in no danger of forgetting, that the whole Bible was good; "The fourteenth, fifteenth and sixteenth chapters of John are excellent, and all along there." These words of his have been over those chapters for me from that time to this.

The singing was a very remarkable feature in all Mr. Thurston's administration of the Church in those days. I have heard you who are here now, say very much about this wonderful organ and the equally wonderful artist who presides at its keyboard, and whose services, now so long continued, have so endeared him to us. And I do not doubt that it is all just as you say. But what can you say to such as I, you who were not here when I was! You ought to have heard Mr. Fish when he sat down at that wonderful organ of white and gold in the "old Central," down on the corner of Rock and Bedford streets; what voluntaries those were that began the services! what interludes all through the day! what a choir that was, when Mr. Fish had his singers all around him! Deacon Earl and Mr. Henry Brackett, whom I see here to-night, and Sewall Brackett, and Frank Brackett, and the rest of the basses winging off to the east; and the tenors on the back row, west of the keyboard; and that wonderful row of girls and young ladies in the center. Oh! you should have heard them! Perhaps Mr. Thurston had given out the Twenty-Third Psalm, for instance, in long meter, six lines:

"The Lord my pasture shall prepare,  
And feed me with a shepherd's care;  
His presence shall my wants supply,  
And guard me with a watchful eye;  
My noonday walks he shall attend,  
And all my midnight hours defend."

Down toward the end of each verse there was a duet part, and when the great chorus of the choir was silent, and those two voices took up the story, you should have been there! Yes, you should have been there! Sweet? Sweet is no name for it! I do not wish to make any comparisons. It would not be courteous. But if you could only have heard it, I will tell you what you would have said. You would have said, The Windows! the windows! they have opened! the windows! the windows of the skies! and the music is coming down.

Mr. Thurston himself was very fond of his choir. Occasionally the boys, who for certain reasons sometimes hung about the choir meeting on Saturday evenings, would see his figure at the dark end of the audience room, as he, too, came in to enjoy the rehearsal. And sometimes on Sunday, he would sit upon the pulpit sofa during the singing of the anthem, his little pulpit-table drawn up to him, one foot crossed over the other, his earnest face turned toward the south-west angle of the house, but his eye glancing at the choir, and his free foot swinging; he was too much wrapped up in the service, too much impressed with his own great responsibility for it, to relax the expression of his countenance. But that movement of the free foot had a language of its own, telling of the excitement of the sympathetic soul, and saying, "How good that is!"

But the music of the church service, excellent as it was, probably was not all superior in spiritual power, to the music of the evening meetings in revival seasons. The leading singers of the social meetings occupied the two back middle benches of the old vestry. Those benches were different from the others, in that they had book-rests in front of them. How often I have wished I could sing, not to get into the choir,—that would be even too much to hope for,—but just enough to get a seat there, where the vestry music started, and from which place it was led, although the singing was general all over the house. After one of those brief, pointed, practical evening sermons of Mr. Thurston's in revival time, when he gave out the invitation to any of us who would be willing, to come with him to the study, perhaps he called for a hymn,—it might be, for instance, "Child of sin and sorrow." The study door had now been opened against the east side wall, and the very light of heaven seemed to be shining out of that bright doorway, and Deacon Earl, who never did anything except deliberately and faithfully, had gotten out his pitch-pipe, and given the key to perfection, and the whole roomful were moved to join in the melody, and the refrain, so to call it, kept coming in at the end of every verse, "Child of sin and sorrow,"—there was no resisting it.

It was one of the mightiest possible agencies to follow up the preaching and move the already moved listener off his seat, to the decisive step to the inquiry room. I have seen the time when the very dust on the floor of that east and west vestry aisle seemed to sparkle with supernatural light, as if we walked over diamonds, and the aisle seemed really a shining way to the celestial gate itself. When the spirit of God was in the preacher and in the sermon and when the spirit of God was in the hymn and in the singing, and when the spirit of God was also in the hearer, the whole was a perfect illustration of the old doctrine of the "irresistible grace." There was no standing against it.

But I must not pursue these details. We, the boys, the young people of that day, forty years ago, praise the Lord for what he did for us here in the old Central Church. We are scattered now, far and wide, over the land, — and perhaps over the world, — but I speak to you in their behalf, to thank you on this Anniversary Night, and this dear people, for what the Central Church was to us in those bright, though far-off days.

I met recently one of the boys [Leander P. Lovell], not, indeed, one of this particular company, but one of the same lineage in a distant city. Forty years, in youth and maturity, he has now been a business man in the mighty metropolis. But the blood of Congregational deacons is in his veins, and he must be a preacher. As I sat with him a moment in his office, I said to him, "What did you do last Sunday?" I cannot venture to give exactly what he replied, but it was like this. "In the morning I heard a capital sermon from our good pastor. At noon time, I went out with some other members to the sick-room of one of our elders [he is a Presbyterian now], to aid in the administration of the Lord's Supper at his dying bed. In the afternoon, I went down to my mission. In the evening, I preached in my way, for a pastor out somewhere who needed help." I looked at his face, on which the strong lines had been brought out by the years, and upon his iron gray hair, still heavy over his head, until I saw with the utmost distinction, the face and form of the boy behind it all. I rejoice in spirit, for the noble boys that have gone out into the world from the old Congregational lineage of this city.

And now, I have one more class to speak for, namely, those who went out from this congregation into the pulpit ministry of the church. I know that other forms of ministry have their place just as well as the pulpit ministry, and some of our number of forty years ago have, no doubt, done as noble service here in the ministry of the mills, as any have done elsewhere.

Of those who went into the pulpit from this Church, there are a few only. I shall mention but one name, and that is the name of the first one of us all, I think, to finish his ministry here in this life and enter into a better. He was not always with us. We are under the greatest obligation to another church in this city, one of the Methodist churches, for bringing up and giving him to us. But as a young man he came here. He loved us — he loved Dr. Thurston tenderly. Dr. Thurston loved him. His surviving family now reside in a neighboring state, rich in the inheritance of his noble life,— NATHANIEL GREENE BONNEY. Out of the unseen, it seems to me, he would be glad to reach down to us, at this moment, his hand of greeting and of glad benediction.

Mr. Bonney, it may be interesting for his old friends to know, showed his great affection for Mr. Thurston, by naming his first-born son after his honored pastor, Thurston I. Bonney, now of the School for Christian Workers, in Springfield, Mass.

Now, brothers and friends, one word more. You have rewritten your creed and covenant since those days, rewritten it perhaps more than once. Very well, rewrite it as often as you wish. We who have gone out from you, if we could have remained here, would have voted to adopt your new creed and more new creeds yet to come, if you desired. I have nothing to say against them, or against the changes in them. A live creed is better than a dead one. It is good to have a creed written by the living, as well as by the dead. Any creed will serve the purpose, which keeps the Lord Jesus Christ in the center. But we have one favor to ask of you in this matter, namely, that you will never speak of us, who used the old one, as if we were benighted and needed pity. In one sense, we could not have explained the creed, we, who as boys, were received upon it at your altar; but in another sense we could. It was just as simple and just as plain, as any of your new ones have been or ever will be. We knew the meaning of that old creed and covenant perfectly. It meant entire consecration to God. It meant utter and deathless loyalty to Jesus Christ. It meant the subordination of this world, and of the prince of this world, to the heavenly kingdom. It meant that it is the mightiest of all mysteries, that a poor lost sinner should be called of God unto everlasting life. If any of us have failed in our christian life, as I feel some of us have, and very sadly, yet we cannot throw off anything on to the faults of the old creed. Certainly, I cannot.

That covenant I committed to memory. It was food to the soul. Call it what you have a mind to, iron-bound, cast-steel, heresy-proof, dynamite-proof, bomb-proof,— call it what you have a mind to,



the Bible was in it; the Old Testament and the New Testament Christ was in it. Many a time in college [Brown University] I have gone to my couch up under the roof of old University Hall, repeating over those covenant words which Mr. Thurston had pronounced for me, on the first Sunday in January, 1853. How impressive it was to come upon those words,—“Now, beloved, you have opened your mouth unto the Lord, and are sacredly pledged to endure to the end. Wherever you go, these vows will be upon you. You have unalterably committed yourselves, and henceforth, you must be the servants of the Lord. May the Lord guide and preserve you till death, and at last receive both you and us to that blessed world, where our love and joy shall be perfect forever. According as you demean yourselves so religion will be honored or disgraced. But, brethren, we are persuaded better things of you and things that accompany salvation, although we thus speak. May the Lord preserve both you and us until that day when our love and joy shall be forever perfect. Amen.”

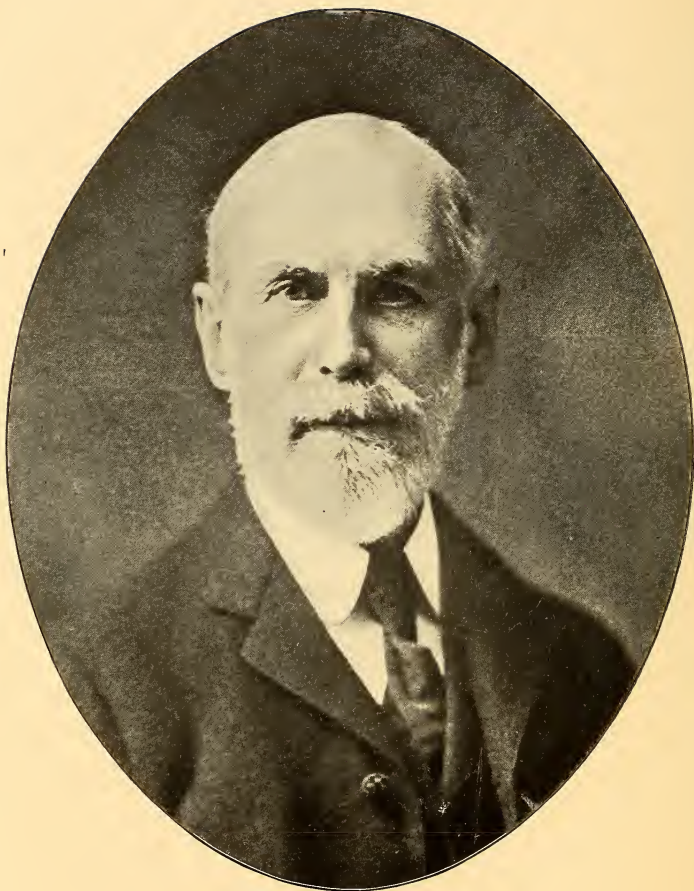
And sometimes, whether I finished the covenant before I got to sleep, or whether I got to sleep before I finished the covenant, in the happy morning I could not tell.

Dear friends, make all the creeds and covenants you want to, if only you keep Christ in the center of them. The better test of creeds is not the men that make the creeds, but the men that the creeds make. And one thing I may ask of you on behalf of the Church of forty years ago,—never undertake to make any apology for the “Old Creed.”

“All they of the olden time salute you; and may the Lord bless you!”







RICHARD B. BORDEN  
Church Treasurer, A.D. 1867—

## **Benevolent Contributions**

At the annual meeting in April, 1904, Mr. Richard B. Borden, treasurer, presented the following summary of the benevolent contributions of the Church for thirty-seven years, — the period of his official service to that date.

A compilation from the Church records is added (in totals), as ascertained from the annual reports of Henry H. Fish, treasurer from 1843 to 1867.

Central Church does not boast of its liberality and charities; but these annals would be incomplete without some mention of them. It has ever been mindful of its duty in this respect, as the appointment of collectors in the very early years of its organization sufficiently testify.

It has been true to the teachings of Dr. Thurston and his successors in the pastoral office, who have ever stimulated the spirit of giving, even to the point of sacrifice if necessary. The streams of missionary interest and support have been kept flowing, that the rich harvests, opening on every hand, might be gathered into the storehouse of our Lord.

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### **Report of R. B. Borden**

**Church Treasurer, April 1, 1904**

The Central Congregational Church has given through its treasurer, R. B. Borden, during thirty-seven years from April 1, 1867, to April 1, 1904, as follows:

American Board of Commissioners for Foreign Missions . . . . .	\$33,433.27
The American Missionary Association . . . . .	8,506.02
The Congregational Home Missionary Society . . . . .	17,180.76
Bible Cause . . . . .	1,428.75
Boston Seaman's Friend Society . . . . .	999.64
American Congregational Union . . . . .	1,657.02
Congregational Education Society . . . . .	2,433.35

Board of Ministerial Aid and the National Council Ministerial Relief Fund . . . . .	\$997.40
Ladies' Beneficent Society of Central Church . . . . .	720.43
Children's Home of Fall River . . . . .	7,682.56
The Congregational Sunday-School and Publishing Society, . . . . .	1,171.64
Fall River Hospital, now Union Hospital in Fall River . . . . .	1,784.57
New West Commission . . . . .	54.25
The Congregational Church Building Society . . . . .	1,334.77
Rev. Mr. Buck's work . . . . .	774.99
Seaside Home in Fall River . . . . .	328.25
Sunday-school work in Massachusetts . . . . .	242.00
Care of sick of Central Church . . . . .	334.45
Sundries to balance . . . . .	2,292.27
	<hr/>
	\$83,356.39
Collections for years 1904-05 . . . . .	2,876.08
	<hr/>
	\$86,232.47
The Benevolent Gifts passing through the hands of Henry H. Fish, treasurer from 1843 to 1867, as given in his annual reports, amount to . . . . .	41,714.24
	<hr/>
Making a grand total of . . . . .	\$127,946.71

By way of comparison, I note that the average annual gifts for the first eleven years, 1867-78, were \$3,133.50; and for the last eleven years, 1893-1904, were \$2,858.62.

The amount received by the treasurer does not fully or fairly represent the gifts of our membership. Many gifts were given direct, amounting to some thousands of dollars. The American Board shared largely in such gifts.

In addition, the ladies of the Church have, together with those of the First Church, paid the salary of Miss Seymour, their missionary at Harpoot, since 1869; and have frequently sent to her valuable boxes and sums of money. In recent years the amount given by our ladies has been, on account of salary, one hundred and eighty dollars per annum.

In 1899, it was voted to assume the salary of a missionary to be appointed by the American Board, the missionary to be adopted by us. Rev. and Mrs. George W. Hinman were assigned to us, they having just entered upon their work and to be located in China. They

represented us for four years, and our payments toward their salaries were from eight hundred to eleven hundred dollars per annum. Then the United Society of Christian Endeavor applied to them to take the entire charge of their work in China,—they being especially fitted for it. It seemed best by the American Board to sanction the change, and the result was the severing of a most happy association with our Church.

In 1878, owing to the financial distress which befell our city, and the debt of the Church being over one hundred thousand dollars with interest on it running six thousand to seven thousand dollars annually, the Weekly Offering system was adopted, the receipts to apply to the caring for the church finances, unless otherwise designated by the donor. For eight years, all contributions were made through the weekly offerings only, with the single exception of annual collections for the Children's Home of Fall River, which have been taken every year for twenty-nine years.

Sunday, February 1, 1880, was spent, from 10.30 A.M. to 11.30 P.M., in continuous service, in an attempt to lift the debt on the Church, which was about one hundred and twelve thousand dollars, and against which it held property estimated at thirty-two thousand dollars in value, leaving a net of eighty thousand dollars wanted. At 11.30 P.M. seventy-six thousand dollars (a few thousand had been pledged by friends of the Church) was announced as raised, and the balance it was assured would be provided for by absent members. Three years' time was given in which to make payments, and interest was to be paid on subscriptions after the first year. Few churches were ever blessed with such a day.

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### **Vested Funds, Legacies, Etc.**

THE Central Church has been made a recipient of legacies to an inconsiderable amount, — perhaps not over ten thousand dollars in all. The income from these vested funds is expended under the direction of the board of Deacons (by specific vote of the Church) and is used for the support of a free bed in the "Union Hospital in Fall River," and in the care and relief of the sick and destitute in our membership.



Legacies have been received under the wills of John M. Bryans, Laban E. Borden, John Wilkinson, Mrs. Mary H. Sumner, and Mrs. Ellen Ball.

The Beneficent Society has been remembered by John Wilkinson, Mrs. Caroline S. Borden (Philip D.), George W. Smith, and Mrs. Ellen Ball.

The Central Congregational Society was the beneficiary under the will of Miss Mary Craig.

The Sunday school was a beneficiary under the will of Miss Sarah R. Stillwell.

[NOTE. No part of the income from these legacies has ever been used for the payment of the current expenses of the Society.]

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### Central Congregational Society

THE annual payments of the Central Congregational Society for salaries, music, fuel, insurance, sextons, etc., require an appropriation of about ten thousand dollars.

This amount is raised annually by the rental of pews, supplemented by private gifts and subscriptions, mostly paid through the system of weekly offerings.

All pews are owned by the Society, there having been no private ownership since the construction and dedication of the New Church edifice (1875).

There has been no debt on the Society property (except such as was provided for), since the year 1883, when the final payments were made under the "Pledges to Pay the Debt," secured February 1, 1880.





Rev. and Mrs. GEORGE W. HINMAN, Missionaries to China  
Miss LOIS W. HALL, Missionary to Indian Territory  
Rev. and Mrs. EDWARD S. COBB, Missionaries to Japan

## Sketches of Foreign Missionaries

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### Miss Lois W. Hall

#### *Missionary to the Indian Territory*

MISS LOIS W. HALL was the first missionary representative of our church sent out under the auspices of the American Board of Commissioners for Foreign Missions. She was a woman of great strength of character, firm, steadfast and faithful in all positions of trust to which she was called. She was a teacher in our public schools, — in the old “Green Schoolhouse,” on Franklin Street; there were no private schools in Fall River in those days, now long gone by (1846–47). The old town records speak of her as a successful teacher.

In the first years of our church life, collectors were chosen from our members to go from house to house to solicit and collect funds for our different benevolences. Miss Hall filled this position with the assistance of Miss Ellen Seabury (now Mrs. Ball) for the cause of foreign missions. In the early part of the year 1851, Miss Hall was given an appointment from the American Board of Commissioners for Foreign Missions as teacher at Park Hill, Indian Territory, among the Choctaw Indians. After much prayer and deliberation, she accepted the appointment.

Miss Hall left Fall River the same year of her appointment. The Sabbath evening prior to her departure, she received her letter of dismission from our Church, and at the close of that service, the members were requested to remain after the benediction. A season of prayer was held, after which, commending her to the grace of God, we bade her an affectionate farewell.

While with us, she had a Bible class of young ladies, a few of whom are still living. They parted from her with regret,

but the interchange of letters kept alive their appreciation, affection, and sympathy. Some of the letters of Miss Hall are preserved to this day. The young ladies each sent their daguerreotype to Miss Hall, and in return she sent one of her own, which has been reproduced on an accompanying page, together with those of our later foreign missionaries. This picture was passed around the class, each one keeping it two weeks and then passing it on to another of the group.

Miss Hall remained with the Choctaws a number of years in teaching and missionary labors, and then, having already passed middle age, she returned to the East to her friends, where she spent her declining days in peace and comfort.

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### **Miss Harriet Seymour**

#### **Missionary to Turkey**

MISS HARRIET SEYMOUR was born in Rochester, N. Y., January 5, 1831, and resided there until she was sixteen years of age, when she removed to Michigan. For nineteen years, Michigan was her home, — five years being devoted to teaching. She did not unite with the church until she was twenty-nine years old, having had a long religious experience previous to this time. When she first became a christian, she had a strong desire to be wholly consecrated to God's service, and this desire never left her. She hoped that all her powers, with all their might, would be joyfully employed in doing just the work God might set before her.

She applied to the American Board of Commissioners for Foreign Missions for appointment as a missionary, and having been accepted, she sailed for Harpoot, Turkey, early in the spring of 1867. She was older than most young missionary ladies, when she began the study of a new language; but her prayer that God would enlarge her mind, and quicken her intellect, seems to have been answered liberally.



She was associated with Miss Warfield as a teacher in the Girls' Seminary at Harpoot, until the death of Miss Warfield, February 12, 1873. The pupils numbered between fifty and sixty, of whom four were Arabic speaking, and the others were Armenian.

After the death of Miss Warfield, Miss Seymour was joined by Miss Caroline Emily Bush, who arrived in Harpoot from America, in 1870. They had been close friends in church life in Rochester, N. Y., and were of one mind in the missionary work.

Miss Seymour greatly enjoyed her work and association with Miss Bush. In one of her letters, during their seminary life, she writes: "The longer Miss Bush and myself live and work here, the more we are assured that the good Father brought us together. We both feel that never had teachers better scholars, more uniformly conscientious, loving, obedient and studious, than are these Armenian women and girls."

In 1883, they relinquished teaching and devoted themselves to evangelistic work, touring in the villages about the country, after the fashion of the early disciples of Christ, and carrying with them everywhere the Gospel of the Kingdom.

The devout spirit and reliance upon God, developed in Miss Seymour by her work in these far-off lands, is manifest by this expression of feeling, contained in one of her letters to us: "Sometimes, when I am greatly helped in my work, when I am conscious of receiving strength from above, so that my duties are easily and joyfully performed, then I rejoice to believe that some dear sister among you, who has power with God, is pleading for your missionary. How delightful to be in the hands of such a Father, who can in one and the same moment, hear our prayer for each other, and send an instantaneous blessing down."

After ten years of service, Miss Seymour, in 1877, returned to America for a short season of rest. She spent nearly a

year with her friends. We were favored with her presence at a special meeting of the Society, and the ladies who met her, felt their respect merged into love, and into a warm personal interest. A more intimate acquaintance with her, speedily confirmed their judgment that she was one among a thousand.

Her health was fully established by the year's rest, and she returned again to her field of work, in August, 1878, from whence we received from time to time, most encouraging accounts of the success of her labors.

A beautiful personal gift sent to her in later years, was in the form of a silk bed-quilt, each square in varied fashion. Some were embroidered; some were painted; it was in very truth a "work of art," and proved to be a great magnet to draw the girls to school, since it furnished thirty-one varieties of embroidery which they were anxious to learn for the wedding trousseau, which each girl in the Orient prepares for herself. This bed-quilt was stolen by the Turks, but was subsequently redeemed and sent immediately to America for safe keeping.

After the terrible massacres and the destruction of property in Harpoot and vicinity in 1895-96, the Society sent to Miss Seymour the sum of four hundred dollars to be used at her pleasure among the sufferers.

In 1895, Miss Seymour was compelled to relinquish touring work with Miss Bush, because of its too great severity for her health and strength. She then devoted all her energies to loving ministry in the Orphanage and relief work in Harpoot, which the dreadful massacres had made necessary.

In 1904, Miss Seymour decided that diminishing strength made it expedient for her to return to home life in America; she arrived in August of the same year.

Thus, for upwards of thirty-five years, she maintained a conscientious, laborious, and successful work in foreign fields, and has now, in the providence of God, returned to spend her

declining years among friends, and to reap the reward of those who with Paul "have fought the good fight and now await the crown of righteousness which the Lord shall give to all them that have loved his appearing."

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**Rev. and Mrs. George Warren Hinman**

**Missionaries to China**

GEORGE WARREN HINMAN. Mr. Hinman was born in Baraboo, Sauk County, Wis., February 22, 1869. He is the son of Rev. Horace H. Hinman, who, with his wife, was a missionary in Sierra Leone, West Africa, 1860-66, and later in home missionary work in Wisconsin. Mr. Hinman first united with the College Congregational Church, at Wheaton, Ill. He graduated from Oberlin College in 1893, and attended the theological seminaries at Oberlin and Harvard, graduating from the latter in 1898. He became a student volunteer in the fall of 1890. He was at one time for two years in Washington, D. C., engaged as a printer, and also two years in Chicago at the same trade. He was a professor of mathematics in the college at Benzonia, Mich., and later acting president of Gates College at Neligh, Neb. Before her marriage his mother did missionary work among the Indians of northern Minnesota.

Mr. Hinman was married to Kate Rumsey Bailey, December 28, 1893, at Moreland, N. Y. They were appointed as missionaries of the American Board of Commissioners for Foreign Missions, October, 1898, and sailed for their field from San Francisco on December 24 of that same year. Mr. and Mrs. Hinman were released from the Board in 1903, that Mr. Hinman might engage in Christian Endeavor work at Shanghai, China, under the auspices of the United Society of Christian Endeavor.

KATE RUMSEY HINMAN. Mrs. Hinman, whose maiden name was Kate R. Bailey, was born in Elmira, N. Y., July 12, 1871. She was converted at Moreland, N. Y., in 1885, during a revival, and united with the Presbyterian church. She studied at the academy at Montour Falls, N. Y., and at Oberlin College. Mrs. Hinman states that she was led to think of foreign missionary work in 1892, "on account of Oberlin associations."

Both Mr. and Mrs. Hinman, having volunteered for foreign missionary work, were accepted by the American Board and assigned to the Shaowu station on the river Min, about two hundred miles west from Foochow, China. Their support was assumed by Central Church in October, 1898. Prior to their departure they visited Fall River, and met our people at a Thursday evening prayer-meeting, where greetings were exchanged, acquaintances made, and friendships formed which have continued to the present time. On their arrival in the foreign field, letters were frequently sent to and fro, gifts of books and useful articles for the new home were forwarded, and their names placed upon the church "Messenger," as the "foreign missionaries of Central Church."

When Mr. Hinman was invited to the oversight of the Young People's Society of Christian Endeavor work as general secretary at Shanghai, China, — a position he was well adapted to fill, — and accepted the same with the approval of the American Board and our own Church, the special representative relations between us were terminated. But our interest in Mr. and Mrs. Hinman and their work has been so cordial, that we have continued to follow them in their new relations to Christ and the Church, as they have labored to develop the youth of China in christian fellowship and helpfulness.

Mr. and Mrs. Hinman were re-appointed missionaries of the American Board, in February, 1905, and designated to the Foochow mission.



**Rev. and Mrs. Edward Scribner Cobb****Missionaries to Japan**

EDWARD SCRIBNER COBB. Mr. Cobb first made application to the American Board for appointment, on October 6, 1903. His letter was accompanied by an application from his fiancée, Miss Florence Brooks. Mr. Cobb's papers were approved on the 26th of January, 1904, and on the 23d of February he received appointment to Japan.

Mr. Cobb was born on August 24, 1878, at Medfield, Mass. His parents moved to Uxbridge, Mass., when he was about one year of age, where he resided for eight years. They then moved to Newton Centre, Mass., where his home has remained until the present time (1904).

Beginning with private school instruction at Uxbridge, Mr. Cobb passed through the grammar grades and entered the high school at Newton Centre. He entered Amherst College in 1896, graduating with the class of 1900. During college days at Amherst, his fondness for books found expression in the high grade of scholarship, which placed him fifth in his class at graduation and brought to him on different occasions special mention. He was elected to membership in the Phi Beta Kappa Society.

While in college, Mr. Cobb participated little in athletics, his natural bent being in the direction of music and scholarship. These special gifts found expression constantly during his three years' course of study at Union Theological Seminary, New York City, beginning in the fall of 1900. After graduating from the seminary in 1903, Mr. Cobb devoted himself to post-graduate study for one year, specializing in subjects fitting him peculiarly for foreign missionary service.

In his papers addressed to the officers of the American Board, Mr. Cobb says, "I have always been in the church. I became a 'member' in 1894." This statement suggests the



christian character of the home in which he received his training. He says further: "My father was pastor of the church at Uxbridge, and as far back as I can remember, I learned from him to know God as a loving Father, and to take the life of Christ, as interpreted to me by him and in my home, as my standard of conduct. Every Sunday afternoon he used to spend with us children, showing us Bible pictures and telling Bible stories; or he used to walk with us through the fields, where we played a sort of game of naming the beautiful things that God had made. Family worship is also among my earliest memories, conducted by my father. Thus my early religious training was very careful."

Mr. Cobb joined the church (Congregational) in May, 1894. During his senior year at college, he experienced what he has called an "awakening" of his religious nature, brought about largely by the influence of the pastor and his wife over a church in Amherst in which Mr. Cobb played the organ. It was during this year, that he felt called to enter the ministry of Christ. This awakening was stimulated greatly by his visit to the Northfield Student Summer Conference of 1900. He says of this experience: "I there became convinced of my ability to go as a foreign missionary. The problem had already been faced, but I had not sufficient evidence. The case seemed now perfectly clear, — there was far greater need in the foreign field. There was now nothing to prevent my going, while many who *could* not go would take care of the work at home. Therefore I 'volunteered.'"

During his second year at the seminary, Mr. Cobb began work in a mission church on the lower East Side. It was in connection with this work that he met Miss Florence Brooks, his fiancée. Mr. Cobb and Miss Brooks were married September 27, 1904, and sailed for Japan early in the fall of the same year.

FLORENCE BROOKS COBB. Mrs. Cobb, as Miss Florence Brooks, was a graduate of Smith College, in the class of 1900.

After her graduation she engaged in teaching botany and nature study in two private schools. During this period, she also began to do settlement work on the lower East Side of New York City, having clubs at both the "College Settlement" and at the "Church of the Sea and the Land" (Presbyterian). During the third year after graduation, she resided at the Church House of the Sea and the Land, and did fresh-air work and tenement visiting all summer. In the fall of 1901, she took a ten weeks' course in stenography and type-writing and then filled a position as secretary to Dr. Smith Ely Jelliffe. Her settlement work continued, through the conduct of two girls' clubs at the Church of the Sea and the Land. During the following summer, she resided at the same Church House, as secretary to Rev. John Hopkins Denison, then in charge. During the summer of 1903, she undertook special preparation for the mission field, part of the year having been devoted to study at Teachers' College, New York, and one course of lectures having been taken under Dr. Hall at Union Theological Seminary.

Mrs. Cobb as Miss Brooks, was a member of the Presbyterian church. Her long experience in mission work in New York City, combined with her college and musical education, fitted her unusually well for foreign missionary service.

Mr. and Mrs. Cobb are now (1905) fully established in their home at Niigata, Japan. Just before sailing for their new field of labor, they both became members of Central Church, and their names are entered on our "Church Calendar" as "associate workers" in Japan.

## **Ladies' Beneficent Society**

**A.D. 1843 - 1905**

Organization, January, 1843. Young People's Society, 1845. Patriotic Resolutions as to Dress, 1857. Lines by Mrs. Henry H. Fish. Annals of the Society, 1857-1862. Work for Home Missions [in United States], 1865. Work for Mission School Children, 1873-74. New Church Edifice Furnishings, 1875. Annals of Society, 1878-1902. Fiftieth Anniversary Celebration, December, 1902. Annals of Society, 1902-1905.

THIS society was formed in January, 1843, in connection with the Central Church, for the purpose of assisting any children of the Sabbath school who might be in need of clothing, and to do any charitable work which might commend itself as worthy. The name was originally the Sabbath School Beneficent Society.

There were seventeen charter members, namely, Mrs. Amelia Simmons (mother of Mrs. Benjamin Earl), Mrs. Susannah Bennett, Mrs. William Coggeshall, Mrs. Ann Glazier, Mrs. Nathan Durfee, Miss Betsey Cook, Mrs. Fidelia B. Durfee, Mrs. Charles C. Dillingham, Mrs. Seth Durfee, Mrs. Prince G. Hayden, Mrs. Joseph Durfee, Mrs. Richard Borden, Mrs. Mary Durfee, Mrs. Jesse Eddy, Mrs. S. Angier Chace, Mrs. Ruth Durfee, Mrs. William Carr.

Mrs. Carr is now the only surviving charter member of this society and of the Church.

At the time of the formation of the Beneficent Society and until the opening of the Mission School, there could have been little need among the children of the Sabbath school, and the work in those first years was principally the furnishing and filling barrels for home missionaries. In addition to this work, the ladies raised money by soliciting orders and making garments for which they received pay. Shirts were cut and

made, kerchiefs hemmed, and quite a business done in making gentlemen's pants, coats, and vests.

For the first years the officers of the society were a president, whose duties included those of secretary, treasurer, and collector, and three directresses, who were expected to look up the objects of charity and report to the president. The first annual meeting was held with Mrs. Fidelia B. Durfee, January 4, 1844, at which meeting the following officers were elected: President, Mrs. Fidelia B. Durfee; directresses, Mrs. Jesse Eddy, Mrs. Patience Cook, Mrs. Eliza Ann Woods.

The membership fee was established at one cent a week for members, and one dollar a year for gentlemen, who might thus become honorary members. This schedule of fees has continued the same up to the present time (1905). As soon as the vestry of the church building on Bedford Street was completed, the ladies held their meetings in the northeast room, which was then used as the pastor's study, and which Mr. Washburn gave up to the society on these occasions. It was a small, dismal room, lighted by one window only, heated by a box wood-stove with one cover, and furnished with an iron teakettle. The sideboard was a pine cupboard, upon the shelves of which stood eighteen plates, eighteen mugs, one sugar-bowl, and one cream pitcher, — a plate and mug for each member and one for the pastor, who always came to tea.

The supper, which was prepared and cleared away by one family, designated for each meeting, while the others sat and sewed, was as simple as possible. Bread and butter, plain cake or doughnuts, coffee and tea, made up the repast.

The society increased rapidly in numbers and interest, and soon outgrew the little room in the vestry, and the meetings began to be held at the homes of the members. In the evening, the ladies were joined by the gentlemen, and these social gatherings are still remembered as the most delightful of occasions, for their harmony and good-fellowship in a common interest.



### **The Young People's Society**

Early in the fall of 1845, the young people of the Church proposed to form a society independent of the mother branch, raising their own funds for whatever especial work appealed to them. It took the name of the YOUNG PEOPLE'S SOCIETY.

This society was organized at the residence of Mrs. William Coggeshall, on Purchase Street. Miss Julia A. Sessions (now Mrs. Eli Thurston) was chosen president; Miss Almira Chace, vice-president; Miss Elizabeth V. Durfee (Mrs. William Carr), secretary and treasurer. This venture was so popular and so many desired to join the society, that an *age limit* had to be established for members, sixteen years being the youngest allowed. The young gentlemen also became members, and faithfully attended the young ladies who attended the meetings. The gatherings were so delightful and social that no refreshments were necessary to call out the members. The following record gives some clew to the interest felt by the young ladies in their work.

October 23, 1849. The thirty-third meeting was held at the residence of Mr. Morville. A fine moonlight evening. There were twelve members present. The young ladies were so well provided for, that one of the gentlemen went away alone, his services not being needed — a rare occurrence, truly!

H. E. COGGESHALL, *Secretary*,

The work of the Young People's Society was mostly fancy-work. Black-walnut showcases, with glass doors, were built into the sides of the saloons in the ladies' cabin, both on the *Bay State* and on the *Empire State*, the "Fall River Line" of New York boats of that day, where some of the handsomest articles were placed for sale, the stewardess acting as sales-woman.

The society pledged itself to raise one hundred and fifty dollars annually as long as it should exist, to assist in the support of some home missionary, and the Rev. J. J. Hill, of Fayette County, Iowa, was the beneficiary of the society



during the seven years of its separate existence. Mr. and Mrs. Hill visited Fall River in 1850, and met the young ladies, who were deeply interested in the account they gave of their work on the frontier.

In 1852, after accomplishing much work, the Young People's Society was merged into the Beneficent Society, in which the young ladies had always retained membership.

The mother society, the LADIES' BENEFICENT SOCIETY, had been steadily increasing in usefulness as time went on. Missionary boxes and barrels were sent every year, and no trouble was experienced in raising money for the support of the work, until in 1857, when there came the great commercial depression and business panic and the following item is of interest in this connection:

At a meeting of the Ladies' Beneficent Society, holden at the residence of Nathan Durfee, Esq., on the evening of the 5th instant, Mrs. H. H. Fish in the chair, the following motion was unanimously adopted:

*Moved*, That the present embarrassed state of the commercial interests of our country are in a great measure attributable to the fact that the "American people are so willing to purchase articles of foreign manufacture." In view of the foregoing, it was unanimously voted, that hereafter the members of this society appear at its meetings dressed in fabrics of American manufacture and they most cheerfully recommend to similar benevolent societies, to adopt the same. Per order of secretary.

The following lines were written in connection with this incident by Mrs. Henry H. Fish.

'Twas a stately mansion begirt with charms,  
And adorned with gems of art,  
Where the bountiful lady and "good mine host"  
Performed the welcoming part.

An alms-giving, alms-loving company  
Assembled within those walls,  
Where willing hands and ready ear  
Ever heeded humanity's calls.

Yet all were arrayed in costly robes  
 Befitting the tasteful place,—  
 With expensive silks, and gew-gaws, too,  
 And collars of honiton lace.

A few there were, I would not forget,  
 Of more staid and sober degree,  
 Who wondered much that this should be called  
 A Circle of Industry.

They thought of the costly and showy array,  
 And how better far, they were sure,  
 It would be to change it for silver and gold  
 To give to God's perishing poor.

Scarce had this gleam of charity entered their hearts  
 Than they quickly found tongue to confess  
 That to their simple taste 'twere better to wear  
 A *bona fide* calico dress.

The gentlemen all, with unanimous voice,  
 Accepted this righteous plan:  
 And the Lady Bountiful found among her guests  
 A truly patriot man [Mr. Hale Remington]

Who promised to wear a gingham cravat  
 And cloth of American make,  
 With only such charms, fob-chains, and rings  
 As are worn for such charity's sake.

It was well understood, ere the hour of ten,  
 What the standard of dress should be,  
 And henceforth we call it, with truer zest,  
 A Circle of Industry.

From this time the society often held their meetings in the large vestry, though the practice of meeting frequently at private houses was not discontinued until many years later.

One of the memorable meetings, held in April of 1857, was at the home of Col. Richard Borden, when the invitation was given from the pulpit, and Miss Fidelia Fiske related, in the

most entertaining and thrilling manner, her experience as a missionary among the Nestorians in the mountains of Persia. On that evening there were over three hundred present. There were many other occasions of peculiar interest, sometimes when generous gifts were presented to the pastor and his wife, as in January, 1861, when the ladies met at the home of the pastor, Dr. Eli Thurston, and presented Mrs. Thurston with a silver service and a set of china.

In 1862, several meetings were devoted to making clothes for the soldiers of the Civil War, who were then in great need.

Some time during the year 1865, a barrel was sent to a Mr. Hill in Iowa, who proved to be the same Mr. Hill whom the Young People's Society had helped during its separate existence.

This particular barrel cannot be dismissed without special notice, as it was a remarkable one in point of value. This was during the war, when money was plenty, and the table linen, woolen goods, and all the gifts were exceptionally good and bountiful, and above all was a lovely china doll with a complete wardrobe, beautifully made, and accompanied with its own poetical autobiography, all furnished by Mrs. H. H. Fish. Many a middle-aged, sober woman of to-day, feels again the same thrill of envy as she recalls the reluctance and regret with which, as a little girl, she saw that beautiful doll packed to go "out West." At this same time, a check for fifty dollars was sent to Mr. Hill, who immediately insured his life with it, and then wrote us about it. Later another barrel was sent to Mr. Hill, and a very valuable one to Mr. Arnold. The latter had a most interesting, highly educated wife, a German lady, who wrote to the society for several years, letters so unique in their literary charm and in their spirit of devotion and enthusiasm, that they have been typewritten and preserved by her correspondent. A check for fifty dollars was also sent to Mr. Arnold.

We were soon asked by Mr. Hill for another fifty dollars, as he wished to increase his insurance. The society, thinking him rather presuming, voted not to give it. Mr. Hale Remington immediately sent him the fifty dollars from his own pocket, and before that year was out, word came that Mr. Hill had died and that Mrs. Hill, having received one thousand dollars insurance money, was able to meet the demands made by his long and suffering illness and to pay all his debts.

Another example of the generosity which our society has always experienced from the gentlemen of the church may be of interest. At the close of one year, the society's funds had become very low, only about six dollars being in the treasury to meet a debt of fifty dollars. It was suggested that the treasurer, Mrs. William Carr, call upon Dr. Durfee and Colonel Borden and ask for a little help. Dr. Durfee said he would give as much as Colonel Borden. Colonel Borden without hesitation, handing Mrs. Carr some money, said, "Tell the doctor, I have given seventy-five dollars." Another call upon Dr. Durfee resulted in a second seventy-five dollars and the debt was paid and one hundred dollars added for the new year of work.

In the early days of the society, the labor of making garments for the children was much more difficult than it is to-day. Sewing machines were unknown. Tailor-made boys' clothes and ready-made garments of any description had not been dreamed of. Everything was to be stitched by hand, and often the small garments were fashioned from larger ones which had been worn, and much ripping, pressing, and contriving was necessary. Many hundreds of boys' jackets, trousers, and vests, were cut and made by the ladies of the society, and this was no light and easy task, but required strength, patience, and skill. Mrs. Sarah Marble was one of the chief reliances in this most difficult part of the work, and through long years, her devoted services were cheerfully and untiringly given and gratefully appreciated.



Although the work was constantly growing, the year 1873 ushered in a new era, when the demands upon the ladies were greatly increased, owing to the labors of our devoted missionary, Mr. Buck. He gathered the children in from the high-ways and the hedges, and the vestry became a veritable beehive. All the ladies of the Church felt inspired to help in the good work, and the meetings for sewing often numbered over eighty. The records show that during the season of 1873 and 1874, nearly twice as many garments were distributed as in any previous year, — two hundred and fifty-one garments having been made in twenty meetings. Mr. John H. Boone kindly volunteered to cut the boys' suits, and this very helpful service he continued for many years. All the cloth for the same was given year after year by Messrs. Thomas F. and James C. Eddy, generous gifts which saved the society many dollars.

The fortnightly suppers, with the evening gathering for entertainment and fellowship, were anticipated with pleasure by old and young.

In June, 1874, a very successful Strawberry Festival was given by this society, the total profits of which were \$664.25.

In November, 1875, a committee of ladies was chosen by the society, to confer with the Building Committee of the new church in regard to furnishing the parlors. For this purpose the ladies had voted to appropriate the "Strawberry Festival Fund," after deducting one hundred and ten dollars for the furnishing of the new kitchen. The money was drawn December 15, 1875, and amounted with interest to \$734.83. It was expended as follows: Memorial tablet in church, \$323.88; chairs and table for pulpit, \$45.37; bookcase and extension tables, \$221.90; marble-top table for parlor, \$7.00; balance to kitchen fund, \$136.69.

The first meeting in the parlors of the new church was held in December, 1875, and was a delightful occasion. There



were present many of the older members of the society, and many former co-workers, who had removed to other fields of labor.

Mr. and Mrs. Fish, though not able to be present, endeavored to atone for their absence by sending generous gifts of silver, even now in constant use, — silver teaspoons, silver forks, silver ice pitcher, and two silver cake baskets.

The history of the succeeding years is one of ever-increasing work. One sewing machine was entirely inadequate, and two more were added. The reports of need among the families visited by Mr. Buck served to renew our energies. Special afternoon meetings were frequently held, and the chief object of the society was to clothe the needy children who thronged the parlors.

Four hundred and sixty-six garments were distributed among forty-six families in 1878, and for several years the number was nearly as large. The ladies in office during these most arduous years were Mrs. Thomas J. Borden, as president, Mrs. Charles J. Holmes, vice-president, in 1877-78; Mrs. Charles A. Baker, president, Mrs. William Carr, vice-president, 1879-80.

The year 1880 proved an eventful one for this society, as Sunday, the first day of February, was set apart by the Church as the time for special effort to raise the debt remaining on the new church edifice. At the close of the morning service, Mrs. Charles A. Baker, the president, requested the ladies of the Beneficent Society to meet in the north parlor, to see what part, if any, they would take in the work. It was unanimously voted to assume one thousand dollars of the debt, to be paid in one year.

The ladies then set to work with energy to redeem this pledge. They decided to give a series of entertainments, beginning with a turkey supper, to be served in the old Central Church, February 10. Although but eight days were allowed for preparation, a supper which was pronounced by epicures

to be "first class in every respect" was served, and netted two hundred dollars.

Five lectures, given gratuitously by Dr. Alexander McKenzie, of Cambridge; Dr. William M. Taylor, of New York; Dr. Joseph T. Duryea, of Boston; Dr. Reuen Thomas, of Brookline; and Dr. Joseph Cook, swelled the fund to more than five hundred dollars.

The third and closing entertainment was a "Lawn Fête," held in June, on the grounds now occupied by the Bristol County Courthouse, but at that time belonging to the estate of Col. Richard Borden. Mrs. Borden not only gave the use of her grounds, but most generously opened and illuminated her house, thus adding much to the beauty and enjoyment of the occasion.

The management of this one supreme effort was given into the hands of Mrs. Alphonso S. Covell and Mrs. James C. Eddy. So successful were their plans and so well were they carried out by the various committees asked to assist them, that the proceeds, eight hundred and thirty-five dollars, added to the five hundred dollars already realized, enabled the society to redeem its pledge in less than six months.

'Twere long to tell what booths were there  
Bedecked with flowers and berries rare —  
Berries so luscious, large, and red,  
Were never plucked from strawberry bed;  
What courtly dames, what lasses fair,  
Dispensed the rich and dainty fare;  
How music brought her magic art  
To charm the ear and cheer the heart!  
How "Punch and Judy" lent their aid  
To please each little lad and maid!  
All these attractions helped to make  
A great success of our Lawn Fête.

In 1881, a large box was sent to the sufferers by fire in Michigan; a communion service formerly used by the Church was given, and through the liberality of some of the members,

was resilvered and sent to a church in Michigan, where it is, no doubt, doing service to-day.

For two years, an Indian girl was supported at the Hampton School, Virginia, and in 1889, in addition to the usual boxes sent to the West, two barrels went to Talladega College, with fifty dollars to help a girl there, finish her college course. Since that time the society has been constantly interested in southern education, and every year has sent one or more boxes to colored schools and colleges in the South.

In 1890, a floor was laid by the society in the tea and coffee rooms, and a sink and serving table supplied. The next year, the carpets being much worn, the ladies solicited the money and purchased carpets, window shades, and table covers for the parlors.

The meeting in December, 1902, was a memorable one as the day on which the society celebrated the TWENTY-FIFTH anniversary of Mr. Buck's invaluable services as missionary among us, and also the FIFTIETH anniversary of its own organization.

Interesting papers giving the history of the society from its formation were read by Mrs. William Carr, Mrs. Thomas J. Borden, and Mrs. Charles J. Holmes.

A legacy of one hundred dollars, received in 1901, from the estate of Mrs. Philip D. Borden, long an earnest and active member of the society, was expended in buying silver forks, knives, and spoons. This relieved members from the necessity of each taking his own knife and fork to the suppers.

The following year a very efficient committee from the Beneficent Society solicited and raised from the ladies of the Church about sixteen hundred dollars for the purchase of new carpets for the church auditorium and the parlors. Since then the society has furnished the reception hall in the Young Men's Christian Association building, at an expense of three hundred dollars.

As a matter of course, the nature of the work and the methods used to forward it, have somewhat changed with the

changing years. The suppers are at present (1905) held every month and are prepared by a committee of ladies, each of whom gives one dollar in money, and also furnishes two loaves of cake and her portion of bread or rolls; the money for the relish is taken from the general fund of the society. At the suppers, those entertained (from seventy-five to one hundred and fifty) contribute a nominal fee. Of all the many methods tried, the present way of serving the supper has proved most satisfactory. The ladies having served once during the winter, are not called upon again that season, and the labor and expense is thus more evenly distributed.

In this connection there should be mentioned with gratitude, the kind and constant services of Mr. John Nowell, who for many years has assisted the ladies of the supper committee by carving the meats. In addition, when barrels or boxes are to be packed, Mr. Nowell is always on hand to do the packing, nailing up the cases, and shipping the goods to their destination, — an invaluable service, for which the ladies have frequently expressed their heart-felt thanks and appreciation.

Evening entertainments have for many years been provided by the young people, three or four being given during a winter.

The need for assistance among the families of the poor has decreased of late years, owing to the greater number of similar societies and the better administration of charity. We are still clothing the needy children of our own parish, often sewing for the Children's Home and sending every year, two or more barrels West and South.

During the sixty-two years of the existence of the society, it has raised and disbursed about fourteen thousand six hundred dollars, while the value of the thousands of garments made and given away would amount to much more than this sum; so that in all thirty-five thousand dollars would be a very conservative estimate of the amount of the society's benefactions up to the present time (1905).



## Central Church Sabbath School

A.D. 1843-1905

THE Sabbath school of the Central Church was formally organized on September 4, 1845, at a meeting of those who were already its teachers, together with others connected with it. A committee was appointed, consisting of the pastor, Rev. Samuel Washburn, together with Frederic A. Fiske and Joseph A. Crane, to present to the Church a plan of organization for the Sabbath school, under the patronage, care, and guidance of the Church.

On the 8th of September, at a regular meeting of the Church, this committee reported a plan, which was accepted and adopted as the form of organization. The Church pledged its deep interest and cordial coöperation in measures for its welfare.

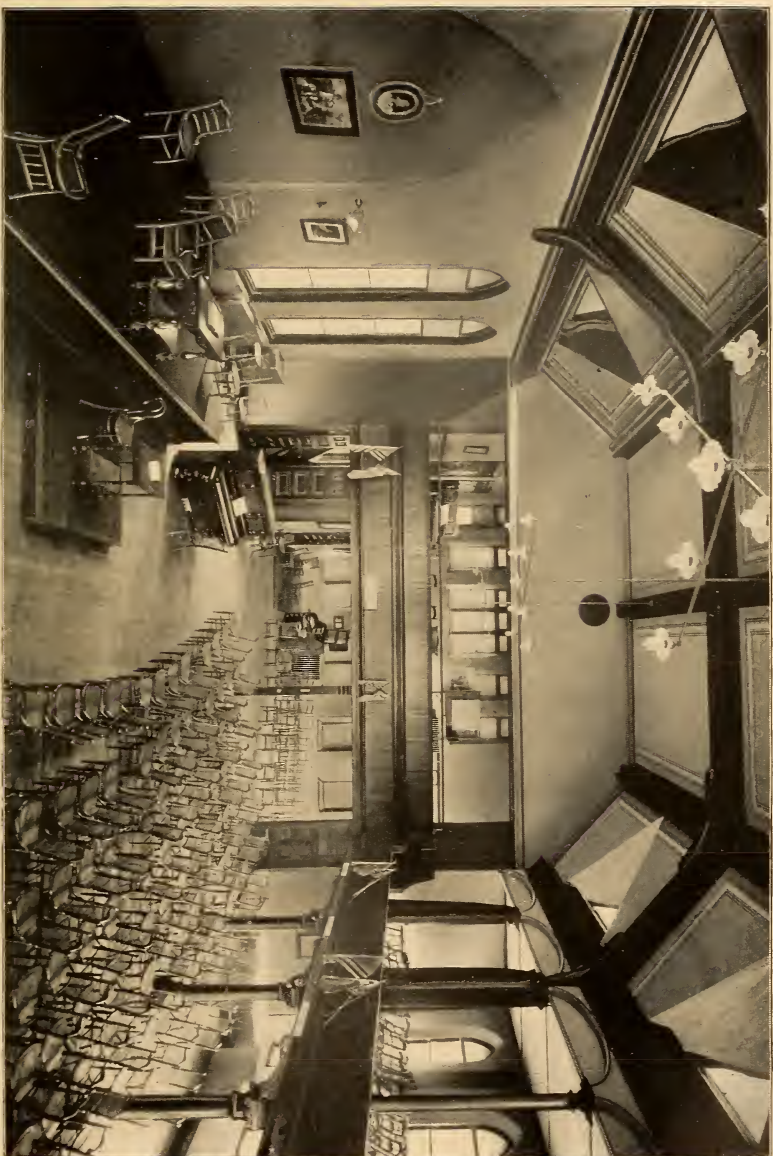
Probably the school had existed from the very beginning of the Church; for, in the *Fall River Monitor* of July 15, 1843, appeared the following notice: "The Sabbath school of Central Church will be held in the vestry of the Baptist Church at nine o'clock to-morrow morning." This was after the "Great Fire," when the Baptist (Temple) Church so cordially opened its doors to this congregation.

The first reference to the school in the church record is under the date of November 20, 1843, and reads:

Brothers Jesse Eddy, Orrin P. Gilbert, and Hale Remington, Sisters Almira Borden, Mrs. Wood, and Mrs. Glazier, were chosen a committee to procure scholars for the Sabbath-school, and to solicit punctual attendance from all its members, and also to devise ways and means to promote the interests of the school.

By the articles of the association, officers were elected semi-annually by all connected with the school and over eighteen years of age. This practice was continued until July 14, 1856, since which time they have been elected annually.





CENTRAL CHURCH CHAPEL

Corner Rock and Bank Streets (interior view)



Since January, 1884, when the school passed under the direct care of the Church, the superintendent and assistant superintendents have been elected by the Church at the annual meeting; and also since that time, the superintendent has been a member of the Standing Committee of the Church.

Among the rules of the Church, re-codified in 1884, the following statement concerning teachers is made:

It shall be expected of those who teach, that they shall give credible evidence of piety and of a good understanding of the Bible; of aptness to teach; and of a substantial agreement with the statements of doctrine contained in this manual.

A library was considered, in the early days, as now, a valued feature of the school. Frederic A. Fiske, who was superintendent in 1846, recommended to the Church, at the annual meeting of that year, an increase of the library, and a payment of the debt incurred by former purchases of books. It was voted that a collection be taken in the congregation to meet these expenses. This entry is interesting because it also shows the method of furnishing the school with necessary funds. At intervals, votes were passed authorizing the taking of special collections for the needs of the school. Later the school received support from the Central Congregational Society, payments varying from one hundred dollars to three hundred dollars appearing in the records from 1873 to 1885. Since then the school has paid its expenses from its own collections.

It has always contributed to various causes brought before it by its officers; but during the last few years, a more definite effort has been made to create among the scholars, an intelligent interest in the work of missions at home and abroad. Among these, the most notable perhaps was the "Thanksgiving Offering," taken during each November, to supply bountiful dinners on New England's festival day to those in humble circumstances. From seventy-five to one hundred

dollars was contributed annually for a series of years, and, under Rev. Mr. Buck's careful supervision, a large number of worthy recipients enjoyed a feast worthy of the day and its historic memories.

From the beginning of the school until 1857, so-called "penny collections" were taken up only once a month; and for the first ten years averaged less than ten dollars yearly. The amount collected during the first fifty years was about sixty-seven hundred dollars. Since that time nearly sixty-two hundred and fifty dollars have been received, making a total in round numbers of \$12,950.00, contributed by the members of the school.

The library was replenished occasionally by collections, until the school received, in 1889, a legacy of one thousand dollars for the library, from Miss Sarah R. Stillwell. From this fund books have been purchased, as also a fine library case, and a large upright piano. By this gift of love, the school will be blessed for years to come.

The custom of presenting to the Church an annual report by the superintendent, was begun in 1846.

In 1853, the superintendent brought before the Church a new question book called "The Gospel Harmony," by Walter King. It was a question book without answers, and had been adopted by the school, subject to the sanction of the Church. The Church concurred in the action of the school and approved the book. This was long the basis of study and did much to shape the beliefs of the scholars.

The records for the years 1854 to 1860 indicate, in general, an increase in numbers, an unusual interest on the part of the scholars, and a readiness on the part of the congregation to become teachers.

Interest extended beyond our own parish to those outside, who were without instruction. About 1861, Charles A. Baker and Charles H. Dillingham organized a Sabbath school and conducted it for several years in the "Old Union Hall,"



Stafford Road. Harrison A. Shorey and Edmund B. Dillingham engaged in similar work, in the schoolhouse on the "Fish Road." At about this time, Joseph A. Bowen took charge of the school held in the schoolhouse on the New Boston Road. After two or three years of service, he was succeeded by Robert K. Remington. In 1874, James C. Eddy and Massadore T. Bennett were active workers in a Sabbath school at Globe Village, using a large room over the office of the King Philip Mills.

On December 18, 1871, because the Church assumed the responsibility for the Pleasant Street Mission, a new organization was formed, called the Central Church Sabbath-school Society, whose object was the maintenance of Sabbath schools in various parts of the city. The pastor was president, the superintendents of the several schools, vice-presidents, and the other officers and teachers, members of the society.

Each school in the society was to elect its own officers and regulate its own business affairs. All action was to be subject to the approval of the Church.

Our own home school was a part of this organization. Its last recorded report was in April, 1882.

In 1882, to show their appreciation of the devotion of Dr. Burnham, who was about to leave the pastorate of the Church, it was proposed to use all of the money contributed by the school on April 9, for the purchase of some gift or memorial for him. The sum of \$86.56 was received, and with this fund a committee purchased books to the number of forty-six volumes.

The annual report of 1889 records the formation of a "Cabinet" of fourteen members, including three of the Standing Committee of the Church, to have control of the school, subject to the officers of the Church. The school was divided into departments, with a superintendent at the head of each. At this time direct contributions began to be made toward the support of the Church and the various boards of the denomi-



nation. The object of this plan was to impress upon the scholars a feeling of closer relation with the Church.

This was a movement resulting in the organization of the school on its present basis, on June 7, 1901. The Central Congregational Bible school was then graded and divided into eight departments, — Primary, Junior, Intermediate, Senior, Adult, Normal, Home, and Chinese, each in charge of a supervisor, the whole governed by an executive committee and board of managers.

In addition to the study of the International Lessons, which were first adopted in January, 1874, graded supplemental work was introduced into the Primary and Junior departments, and to some extent into the Intermediate and Senior departments. A certain amount of proficiency in the work is required for promotion, based on tests, — oral in the Primary Department and written in the higher grades.

A fitting close to the year's work is Promotion Day, when the pupils are graduated with public exercises to upper grades. The Primary Department, consisting of children from three to nine years of age, has been a valued part of the school from the very first, and has always been sustained with unflagging interest.

The name of Mrs. Amy W. Braman is associated with its early days as superintendent, with Mrs. S. Angier Chace as assistant. Especially worthy of note is the long term of service of the present superintendent, Miss Abby B. Wrightington, who, in 1857, became an assistant of Mrs. Braman, and has served for forty-eight years, constituting an unbroken service of remarkable length and value.

Recently a department of the Bible school, even younger than the Primary, has been added, namely, the Cradle Roll, composed of children less than three years of age. The first member was received May 20, 1903. Forty-five names have been on the roll, and at present the number is thirty-seven. By means of this class, the little ones, from their earliest consciousness, become identified with the Church.

The Junior Department contains scholars from nine to thirteen years of age; the Intermediate, from thirteen to seventeen years; the Senior, from seventeen to twenty-one years; the Adult, all those over twenty-one years of age.

The Normal Department consists of those who wish to fit themselves to teach. This feature of the work, new to our school, is especially important, as it strengthens the teaching force.

The Home Department, consisting of those who cannot attend the sessions of the school, but study the lessons one-half hour weekly, began with twenty-eight members, which number has increased to forty-one in 1905.

Among the Sabbath schools of the city, ours alone has the privilege of working among the Chinese. A most eager company of men are to be seen each Sabbath, not only learning the appointed lessons, but receiving lasting impressions of christian living. This class was formed in October, 1883, with seven pupils. The largest number attending at any one time has been twenty-nine.

Armenians and Syrians have received especial attention, a class being formed in 1890, with six members, some of whom were converts of our missionaries in Harpoot, Turkey. The total membership of the class was forty-five, twenty-eight being the largest attendance at any one time. At the close of the Sabbath-school hour, a prayer-meeting was held, which was led by members of the class. Rev. M. H. Hitchcock, a former missionary to Turkey, came to the city regularly to preach to the men in their native tongue. After twelve years of work, full of interest, the class lost in numbers through removals from the city, until, in June, 1902, the departure of the last members of the class closed this department of work.

One of the most important of recent events has been the union of the Mission school with the Home school, which took place November 8, 1903. This unified the Sabbath-school work, strengthened the teaching force, and promoted the

general welfare. This union required an enlargement of the scope and purpose of the "Central Church Bible School," as indicated in its constitution and by-laws adopted in A.D. 1899. A revised constitution and by-laws was, therefore, adopted November 6, 1903 (see Supplement), embracing the most advanced principles of organization and teaching, as expounded by Sunday-school leaders and institutes. Under this system the school is working compactly and effectively in all its departments.

Early records of the number of pupils enrolled are entirely lacking. Perhaps there were from one hundred to one hundred and fifty members. The school grew larger until, in 1867, we find in the first recorded report of the total enrollment, the number 414. The largest record was 726 in 1880. Since then the school has been smaller, the present membership of the united school being 416.

The first record of the hour of service is in 1851, when the time was changed from 1.30 P.M. to 9 A.M. Later it was at 1.30 again. In 1880, the hour was changed to 2.30 P.M., at which hour it was continued until October 12, 1890, when the time of meeting was changed to the close of the morning church service.

In 1880, it was voted to omit the sessions of the school during July and August, and such has been the custom ever since.

In early days the school met in the vestries of the Old Church, but later, in 1880, moved to the audience room on the main floor. It continued to meet here even after the New Church was in use, until October 30, 1881, when the front land on Bedford Street having been sold, it was necessary to remove the old church edifice from its original foundations to the rear of the lot and face the building upon Rock Street.

The Infant Department then met in the south parlor of the New Church and the main school in the auditorium, with classes scattered through the pews and galleries. The change

was only temporary. In September, 1882, the school returned to the audience room of the Old Church, whose pews had been removed. Chairs were used for seating the scholars in groups around their teachers.

A section of the old vestry was fitted up for the Infant Department, and the Bible class met in the "organ loft," from which the organ had been removed. Here all continued meeting until the sale of the Old Church in the spring of 1886. The main school then came once more to the parlors and auditorium of the New Church. At a later date the Primary Department also was transferred.

In 1891, the new chapel was completed, and it has ever since furnished a most attractive home for the school. The number of pupils in recent years has been so large that the various available rooms of the church also are in constant use. The natural beauty of this well-lighted chapel is enhanced by the wealth of plants, furnished by Mr. Clinton V. S. Remington. Fine pictures, illustrative of the life of our Lord, adorn the walls. These features must inevitably have an uplifting influence on the lives of the scholars.

The class work of the school was rendered more successful in April, 1899, when heavy curtains, sliding on rods, were hung in the galleries. These curtains divide the space into small classrooms, but can be drawn aside for the general exercises. Later similar curtains were hung in the spaces beneath the galleries.

A much-appreciated addition to our equipment was the gift of one hundred copies of the new "American Standard Edition of the Bible," presented by Deacon Henry H. Earl in 1903.

A word about the social side of the school life may be of interest. The historian of the school (C. V. S. Remington), at the Semi-Centennial of the Church says:

There was this item in the records of July, 1850: "It was voted that the school observe Saturday, as a day of innocent amusement and



recreation, and for that purpose to go to Bristol Ferry in the morning by steamer *Canonicus* and return in the afternoon by steamer *Bradford Durfee*." All of which doubtless was done, but the records are silent in regard to the results. In succeeding years your historian remembers several excursions of this kind, but the records do not mention them; and, so far as I remember, there have been few in the history of the school.

Christmas-trees for the children have not been customary. An innovation was made, however, in 1904, when an immense tree was erected on the floor of the Chapel, and the children were invited to bring presents to hang upon it, to be distributed later among needy families. It was an object lesson of the truth, "It is more blessed to give than to receive." The children of the Primary Department also trimmed a small tree, which was sent to the City Hospital.

During the years 1903 and 1904 two socials were held, one for the Junior Department and one for the Intermediate, Senior, and Normal Departments.

Sabbath-school concerts have for many years been successfully carried on, largely in later years through the efforts of the Primary Department.

For a number of years, the younger children and their households have been made happy at the close of the Easter concert exercises, by the distribution among the little ones of flowers and potted plants. The children have also been encouraged to bring flowering plants to Sabbath school on Easter Sunday, to be sent to the sick and "shut-in" of the parish.

Teachers' meetings for the study of the lesson were occasionally held for brief seasons, alluded to in the records for 1874 and 1880, but the practice was not very persistent. Since 1902, however, regular monthly meetings have been held in the south parlor, which have proved helpful. They offer opportunity for full discussion of the needs of the school, for prayer, and occasionally for the teaching of the lesson.



The school has been blessed with a long line of able and devoted superintendents, a list of whose names is given in the Supplement. The most notable, probably, among them all, one whose name can be mentioned without exciting the least envy, was Robert K. Remington, that ardent worker in righteousness, whose love, life, and enthusiasm has been an inspiration to multitudes of young lives. Confined at first to Sabbath schools in his own town, his efforts later broadened to state work through the State Association, and still later, to Young Men's Christian Association work in our own and neighboring states.

Sunday-school concerts were given in the auditorium of the Church, enlisting the coöperation of all the classes, as well as the Primary Department, and securing and interesting large audiences. Picnics were occasionally given in the summer. New lesson books were introduced; and brighter, livelier music was provided and sung, under the direction of Mr. Lyman W. Deane as organist and Messrs. Charles Durfee and Newton R. Earl, the assistant superintendents.

Many men and women of the Church have, as teachers, impressed themselves deeply upon the young life of the community.

The name of Mrs. Jesse Eddy should have especial mention, as one who, in the early years of the church life, served long as assistant superintendent.

On October 30, 1898, a "Testimonial" to the present (1905) superintendent was given by vote of the Church, when he resigned his position, to which he was later reëlected.

It is as follows:

TO CLINTON V. S. REMINGTON:

*Our dear Brother,* — Not many now among us recall the beginning of your life work in our Sunday school, but many are they who cherish the assurance that the close of your loving activities here is still in the unknown future. As you now resign the superintendency of our home school into the hands of one whom you have desired to

receive it, we ask you, on behalf of the Church, to accept this testimonial as a tribute of love, and a token of appreciation of the service so faithfully performed. Your devotion has been as manifest and as unfailing as the presence of your flowers in the rooms of our church and chapel. The flowers must fade, but the memory of your devotion here cannot fade while we, who have worked at your side, shall live; and when our lives together in this church are ended, we believe your "work of faith and labor of love" shall be told as a memorial of you and "be had in remembrance in the sight of God." We bestow this tribute, as upon one midway in a course well run, believing that you are of those who shall receive, when at last the course is finished, not the chaplet of fading leaves, but "the crown of glory that fadeth not away."

There have been seasons when the interest of the congregation in the Sabbath school has flagged, and it has been difficult to secure enough teachers; but always the work has revived and the workers have rallied to its support. At present (1905) the school is fully organized, well-equipped, and supplied with a full corps of officers and teachers. It deserves now, as ever, the name of "The Nursery of the Church."

## The Young People's Society of Christian Endeavor

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### The Pastoral Aid Society, A.D. 1883 - 1887

THE first Christian Endeavor society had been formed in Portland, Me., by Rev. Francis E. Clark, in February, 1881. An article by Dr. Clark, entitled, "How One Church Cares for Its Young People," printed in *The Congregationalist* in August, 1881, was read by many pastors, anxious to find some method better than they had known before, of reaching and training their young people for christian service; but the movement which has since become world-wide had but just got fairly under way, so that when our Pastoral Aid Society was organized, less than sixty Endeavor societies were on record.

On a Sunday in February, 1883, the young people of our parish were invited to meet in the south parlor at the close of the session of the Sunday school, to consider the subject of forming a society to aid the pastor in his work with and for young people. The need and the design of the society was explained by Dr. Mix. A constitution was presented and adopted at this or at a subsequent meeting. The question as to why such an organization was needed was answered in this document as follows:

The need of some agency to deepen the early, serious impressions of children and youth, and to cultivate a positive and strong christian character in the younger membership of our churches, has led to the formation of "The Pastoral Aid Society" or the Society of Christian Endeavor.

Two classes of members were provided for, and four committees. The membership of the society when fully organized was one hundred and eight, sixty active and forty-eight associate members, of whom sixty-two were members of the Church.

The first officers of the society were Alphonso S. Covel, president; Rufus W. Bassett, vice-president; George S. Brigham, secretary and treasurer; and the first "heads of committees" were Henry H. Earl of the Lookout; Charles E. Fisher of the Devotional, and James F. Jackson of the Social Committee. The officers and the heads of committees formed the Executive Committee. A year later the officers chosen were: Henry H. Earl, president; James A. Kinghorn, vice-president; and Hervey Burnham, secretary and treasurer; while the membership of committees was as follows: Lookout, Geo. S. Brigham, Charles E. Fisher, Anna C. Holmes, Ella Sheen, Annie C. Bush, and N. Evelyn Buck. Devotional, Albert J. Martin, Alphonso S. Covel, Earl F. Pearce, Mary L. Holmes, Sarah A. Emerson, and Bessie A. Armstrong. Social, Anna H. Borden, Annie E. Sheen, Isabel J. Fraser, Rufus W. Bassett and Nathan Durfee.

The time appointed for the weekly devotional meeting was Tuesday evening, at 7.30 o'clock. That the society fully met the expectations of the pastor is shown in the following extracts from his annual reports to the Church. In that of April, 1883, he said:

It is with pleasure we note the organization of a Young People's Pastoral Aid Society. It has had a promising beginning, and bids fair to be very serviceable in developing and training the young people of our Church for activity and usefulness in the future.

A year later he reported "a manifest deepening of interest in religious things on the part of the younger members of the Church." In April, 1885, he said:

The Pastoral Aid Society has indeed been what its name implies in many ways. In bringing the young people of our congregation into closer acquaintance with each other, concentrating their interests and affection around the Church, making those who are strangers among us feel at home with us, and most of all in training themselves for future service in the Church, they have accomplished much.



The social gatherings of the society, to which all of the young people of the congregation (especially any strangers) were usually publicly invited, are still remembered with pleasure, and were of value in attracting young people to our church and in promoting the mutual acquaintance of those attending. The occasional entertainments to which an admission fee was charged, and at which articles were on sale, were always liberally patronized, and provided a goodly sum of money for benevolent and missionary objects. The weekly devotional meeting was well sustained, and exerted a continual influence for good upon all who entered into the spirit of the gathering for prayer and testimony.

The society sent delegates to the annual conventions of the Christian Endeavor societies: being represented at the Old Orchard Beach convention by Mr. Henry H. Earl, and at Saratoga by Miss Elizabeth M. Johnston. As reports of these conventions and subsequent state conventions were brought back by the delegates, a feeling that their society, so similar in its aims and methods to the Endeavor society, should become more closely affiliated by adopting the name and the characteristic prayer-meeting pledge of that organization, grew upon some of the members of the Pastoral Aid Society, and at the annual meeting of the society in October, 1887, the matter having been brought to the attention of the meeting by the report of a delegate strongly recommending such action, it was voted, after a friendly discussion, to change the name of the society to the "YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR"; to prepare a new constitution, and to make a fresh start, by having as members of the new society those willing to sign the new constitution as a pledge of their willingness to live up to its requirements. A good-sized committee, representing, as far as possible, the various opinions expressed in the meeting, was appointed to act with the pastor, in preparing a constitution and by-laws. The meetings of this committee at the home of one of the members of the society,



the careful and earnest consideration of each article and section of the constitution, with the entirely harmonious agreement finally reached, meant much for the vigorous life of the future society. In the constitution, which was adopted by the society without change, the prayer-meeting pledge of regular attendance and participation was made stronger, provision was made for a new class of members — the “Honorary” — and for additional committees.

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### **Young People's Society of Christian Endeavor A.D. 1887 - 1905**

The new society began its career with thirty-eight active and sixteen associate members. The first officers of the society were Alanson J. Abbe, president; James W. Brigham, vice-president; Charles H. Wells, secretary and treasurer. The chairmen of committees were: Earl F. Pearce, Lookout; N. Evelyn Buck, Devotional; Elizabeth M. Johnston, Social; Helen A. E. Pearce, Calling, and Anna H. Borden, Flower.

The society soon changed the time of holding the weekly devotional meeting from Tuesday to Sunday evening. The reason for the change was the hope of securing a larger attendance, particularly of those not professing to be christians. These hopes were fully realized. In the annual report of the president of the society, presented to the Church in April, 1888, it was stated that the total membership had increased from fifty-four to eighty-eight, and the average attendance at the prayer-meeting from thirty-nine to ninety-five. A little later, and for several years continuously, the average attendance on pleasant Sunday evenings was not far from one hundred and twenty, and on stormy evenings about half this number.

By this time, Christian Endeavor societies were being formed very rapidly in all directions. The letters of inquiry and

requests for information sent to Dr. Clark became so numerous that he could not properly attend to them. In his own words: "There was no organization to print or circulate literature. In fact, there was no treasury at all, except the private purses of one or two people, who were frequently called to dip into them to pay for the postage stamps and the letter paper required in answering the very numerous requests for information which began to be received." Out of this need grew the "United Society of Christian Endeavor," formed at one of the annual conventions, solely for the purpose of disseminating information. For a while the necessary expenses were met by voluntary contributions made at the annual conventions; but these becoming exhausted and the need continuing, it was reluctantly decided to send an appeal to the individual societies, asking that on the forthcoming anniversary of the formation of the first Endeavor society, an offering be made to relieve the pressing necessities of the work. As the result of a very successful entertainment, our society responded to this appeal by sending eighty dollars, and thus had a large share in making it possible to continue the spread of the Christian Endeavor idea to all parts of the world.

At the conclusion of a successful series of organ recitals, arranged by organist Lyman W. Deane and Henry H. Earl, under the auspices of the Endeavor Society, it was voted, "that one hundred and fifty dollars of the funds of the society be deposited in the Five Cents Savings Bank to the credit of 'The Chapel Fund,' and the bank book handed to the treasurer of the Central Congregational Society." Thus was made the first contribution toward the erection of our church Chapel, and it was made at a time when no definite steps had been taken in raising money for that purpose.

Following the organization of the United Society of Christian Endeavor, and the growth of societies in other denominations than our own, came the idea of joining the individual societies of a community into local unions of Christian En-

deavor. As the oldest society in Fall River, our society sent an invitation to the other societies of the city, asking them to send representatives to a meeting in our church parlor, to consider the advisability of forming such a union here. The union was formed, and has existed to the present time,—the “Fall River Local Union,” growing from a membership at its organization of three societies to one of more than twenty in 1905. As the senior society, Central Church has always headed the list of societies, and has frequently provided the officers for the local body.

A review of the work accomplished by the Pastoral Aid Society and its successor, the Society of Christian Endeavor, would be very incomplete without a reference to one feature of their work which has been barely mentioned in this article as yet, namely, the work of the various committees. While the weekly prayer-meeting is the central feature, another object of the society is the training of its members for christian service along other lines of effort. Its ideal is to give every member something to do; to find appropriate work for the rank and file as well as for a few leaders. The constitution of the Pastoral Aid Society provided for the appointment of three committees besides the Executive. With the growth in membership of the Endeavor Society, other desirable lines of work became apparent, and other committees were formed to meet the need. When there was no longer definite work for a committee it was discontinued. Each committee reported in writing at the monthly business meeting, concerning the work of the previous month. The work on the committees gives opportunity for the most practical christian service. That this is so a *résumé* of the duties of the several committees will prove.

The Lookout Committee proposed new members after carefully acquainting them with the requirements of the active or the associate member's pledge, as the case might be, and exercised a kindly watch and care over all the members,

endeavoring, especially, to secure a faithful attendance upon the meetings and a prompt performance of all duties. In the work of this committee, the chairman, in particular, who was usually one of the older members of the society, found many opportunities for the most earnest personal work. A tactful approach at a favorable time, would often result in an associate member's decision to become an active member, which always involved, first, the open and public confession of faith manifested by uniting with the Church.

The Devotional Committee had charge of the prayer-meeting, saw that a topic was assigned and a leader appointed. The members of the committee were always willing to assist an inexperienced leader in planning a meeting, and were ready to take part promptly, after the leader had opened the meeting. They also suggested ways of taking part in the meeting to the timid or careless members. A large share of the work of these two committees did not appear on the surface, but much patient, prayerful effort is represented in the service thus rendered to the society and the Church.

The work of the Social Committee was mostly performed in a more public manner. But the planning and conducting of sociables and entertainments was not the whole of its duties. The clause in the constitution, "to increase their mutual acquaintance," was made the particular aim of this committee, and the young person who came to a social gathering as a stranger, became their especial care. Sometimes the social gathering was an outdoor affair, as when a picnic was arranged, one Fourth of July, at Stone Bridge; and again when another Independence Day was happily spent at Plymouth, Mass., after an evening devoted to examining photographs of the points of interest there, and listening to brief descriptions of incidents in the lives of the forefathers.

The work of the Calling Committee is apparent from its name. Calls were made, not necessarily by members of the committee, but at their suggestion, on young people who were



sick, or on strangers, or on those who had but a slight acquaintance in the society. For a time a Welcoming Committee was annually appointed to speak to strangers at the young people's meeting, or at the church service. Later this was merged with the Calling Committee.

The Flower Committee, when appointed, looked after the decoration of the church at Easter and Christmas, and, in connection with Mr. C. V. S. Remington and the Calling Committee, attended to the distribution of flowers from the pulpit, after the evening service, to the sick of the Church and congregation.

The Missionary Committee, not at first among the list of committees, but since a permanent fixture, arranged the program for occasional missionary meetings, and also attended to the receiving and distributing of money contributed for missionary objects. As much as one hundred and twenty dollars was annually appropriated for several years in this way, the Missionary Committee, after correspondence with the Missionary Boards of our denomination, recommending, and the society voting, the amounts. Almost continually from the time of the Pastoral Aid Society to the present, the societies have annually assumed the support of a colored student at some school or college in the South. The American Board has also received a large proportion of their gifts, and the other denominational societies have been assisted. Local charities have not been forgotten. The contributions to the Chapel Fund and to the United Society of Christian Endeavor have already been noted.

The Sunday-school Committee was appointed to coöperate with the superintendent of the school in ways which he might suggest, also to invite members of the school to become members of the society and *vice versa*. At times this committee supplied teachers each Sunday for classes without a teacher.

When there was special need, a Music Committee has been appointed to serve for a time. The hearty, spirited singing



has always been a pleasing feature of the young people's meeting. The special need of a Music Committee has arisen with a change of hymn books, when the selection of the book has been under consideration, and when the books having been received, an opening praise service has been instituted in order that the new hymns might be learned.

Last on the list of committees, but by no means least in value of service rendered, was the Temperance Committee. An occasional temperance meeting at the regular Sunday evening service was arranged and conducted by this committee; but its chief work was done at the Mission Chapel under the direction of Rev. E. A. Buck. For several years a regular Saturday-evening temperance meeting, with some form of entertainment, refreshments and a temperance address by Mr. Buck, or some one else, was conducted, with good attendance and interest.

To give, in one sentence, the results of the twenty-two years' existence of the Pastoral Aid and Endeavor societies, it can with truth be said, that they have to a good degree accomplished the objects sought by the organizer of the first-named society, viz., "They have aided in promoting the spiritual life of their members, in facilitating their mutual acquaintance, and in preparing them for usefulness in Christ's service."

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### **The Junior Society of Christian Endeavor**

A Junior Society of Christian Endeavor was organized in 1895, with Miss Carrie L. Borden and Miss Elizabeth M. Johnston as superintendents. There was a large number of boys and girls, members of the Sunday school, not old enough to join the older Endeavor society, yet who, it was felt, could be brought to take a stand for Christ and helped to continue in the christian way by an organization, on the Christian Endeavor plan, adapted to their capacities.

A weekly afternoon devotional meeting was held, usually conducted by the Juniors themselves, sometimes addressed by the pastor or others. Several of the committees of the older society were just as appropriate and just as useful in the junior society. Interest in missionary objects and contributions for their support were also prominent features of the Junior work. In 1901, when the Pastor's Band was formed for a special course of instruction by the pastor, the Junior Society of Christian Endeavor was merged into that organization.

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### **The Chinese Society of Christian Endeavor**

As the work in the Sunday school for the Chinamen of the city progressed, and some of the men gave evidence of an interest in the christian religion, the leaders in the work began to feel that some form of religious service should be inaugurated that would give opportunity for participation by the men. A visit to the city by Yong Kay, a Chinese missionary from Boston, resulted in the organization, on February 7, 1898, of a Chinese Society of Christian Endeavor on the same lines as similar societies among the Chinese of other cities, with Miss M. Elizabeth McClintock as superintendent, and Mr. Carl Remington as secretary and treasurer.

From a report by Miss Adelaide B. Whipp, the present secretary, the following facts are taken: The society numbered only four members at the start, two active and two associate members. The largest membership at any time since has been sixteen. The present membership is twelve, two active and ten associate members. Two of the original members are still in the society. Thirty-six different men have been members.

As far as possible, meetings are conducted as in other Endeavor societies, with reading of Bible verses; singing and prayer in Chinese and English; consecration meeting, with

reading of pledge and roll-call; and monthly collection for missions. The attendance at the meetings has not been confined to the members of the society. Often as many as twenty-eight Chinamen have remained for the Endeavor meeting. Those interested in the society have found encouragement in the faithful attendance, continued interest, and liberal giving of the men. One member has professed the christian religion, and has united with our Church. A member, absent for a time in a western state, never fails to send a letter to be read at the consecration meeting, with an offering enclosed.

The gifts to missionary and Christian Endeavor work have amounted to \$361.10, and have been made to the following-named objects: American Board: Foochow Mission (Mr. and Mrs. Hinman), Japanese Mission (Mr. and Mrs. Cobb), South China Mission (Dr. C. R. Hager, where the support of a native worker for a year has just been assumed); American Missionary Association (Chinese work in California); Congregational Sunday-School and Publishing Society (Chinese work in New England); United Society of Christian Endeavor (for work in China), and the state, county, and city Endeavor unions, for current expenses.

An interesting occurrence in connection with the Chinese society should be here noted. The Fall River Christian Endeavor Union some years ago purchased a silk banner to be displayed at the union gatherings, and voted to give it, each year, into the custody of the society having the largest average attendance of members at the regular weekly prayer-meetings of the previous year. On the occasion of the first award of the banner, after the Chinese society had joined the local union, it was found that it led all the other societies in the particular named, and the banner came to the care of the Chinese society. The very same thing happened the two following years, at which time the local union, finding that it was practically impossible for any other society to ever again become possessed of the banner, *voted* it to the Chinese society,

to become its exclusive property. It then secured another banner, to be used in future contests. It was at first proposed that the basis of award should be the amount per member contributed for missionary objects; but it was found that in this respect the Chinese society would doubtless again lead. The second union banner is now awarded to the society having the largest proportional attendance at the quarterly meetings of the union.







MISSION CHAPEL OF CENTRAL CHURCH

Pleasant Street, Fall River, Mass.

## Mission Work of Central Church in Fall River A.D. 1849-1905

Introduction — First School, 1849.  
Organization of the Union School, 1853.  
Fall River Domestic Missionary Society, 1853-1858.  
Ladies' Society — Auxiliary, 1853-1858.  
Gentlemen's Society — Auxiliary, 1854-1858.  
Thomas Boardman, Missionary, 1853-1857.  
Fall River Mission Sabbath School, 1858.  
Fall River Mission Sunday-School Building, 1861.  
Annals of Pleasant Street Mission Sabbath School, 1861-1903.  
Work of Rev. E. A. Buck, Missionary, 1867-1903.  
Work of Miss Caroline Borden, 1853-1905.  
Fathers and Mothers' Bible Class, 1880-1905.

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### History of Pleasant Street Mission School A.D. 1849-1903

THE first movement towards establishing a Sunday school for the neglected children of the city, who received no religious training at home, was inaugurated at a ladies' prayer-meeting for foreign missions, held in the vestry of the Central Church, on Bedford Street, in the summer of 1849. Mrs. Borden, wife of Col. Richard Borden, asked at that meeting the question, "Are there no heathen about us, who need to be saved?" Two of the ladies present, Miss Lucretia Dean and Miss Julia A. Sessions (now Mrs. Eli Thurston), volunteered to go into the byways and alleys of the town, with the purpose of persuading parents to allow their children to come on the next Sunday morning, at nine o'clock, to the hall on Bedford Street, where they might learn something which would do them good.

The hall, in which some eight or nine children gathered that first Sunday, was loaned for the purpose by its owner, Mr. Abram Bowen, father of Mr. Joseph A. Bowen.

Our own Sunday school connected with the Church was large and prosperous, and universally attended by the children of the Church; but members of the Central Church were the *pioneers* in the mission work in Fall River, which has since grown to such proportions.

The numbers attending this Mission School steadily increased, but naturally fluctuated, as the children were often late or absent, so that Miss Dean and Miss Sessions agreed to go early to the homes of the children and bring them. This they did for some time, until steady habits of attendance were formed.

An episode occurring soon after the opening of the Mission, is of some interest as illustrating the immense change of sentiment in regard to Sabbath observance since those days.

It was found, to the indignant surprise of the teachers, that the children attending the school often supplied themselves with candy and peanuts at a little hut of a shop near their hall, and within a stone's throw of the churches. It was kept by an Irish woman, in defiance of law and the rule of her own church. Great was the horror of the good ladies interested in the school; for they felt sure that all the good they could inculcate would be more than canceled by the wickedness of such Sabbath breaking. So great was their zeal for reform, that they invoked the aid of the police, and all attended court as witnesses against the law-breaker; as a final result, the proprietor was obliged to remove to a less sanctified locality.

This movement for the benefit of the neglected waifs soon attracted the attention of the christian workers of the town belonging to other denominations, and in the spring of 1853 the "Fall River Domestic Missionary Society" was organized, including different religious denominations, and having for its object "the diffusion of religious knowledge among the destitute in Fall River and vicinity," by the employment of one or more missionaries to labor from house to house, and

by the distribution of Bibles, tracts, and religious books. At this time, it was thought expedient for the interests of the Mission, to reorganize the school, making it a "union school," and non-sectarian, also to change its place of meeting to some room not connected with any church. This change was made, and the school was put under the patronage of that society. Mr. Thomas F. Eddy was made superintendent. The successive presidents of the society were, Richard Borden, Benjamin Earl, Elihu Grant, and Jeremiah Young.

In the summer of 1853, a Ladies' Society was organized, to be auxiliary to the Fall River Domestic Missionary Society; also including different denominations, for the purpose of supplying clothing for Sabbath-school children.

May 14, 1854, a meeting of the superintendents and teachers of the school was held at the Mission room, on Central Street, when it was voted to organize "a society for the purpose of sustaining the Sabbath school," to be known as the "Fall River Missionary Sunday-School Society." Its charter members were: Thomas Boardman, Lucretia Dean, Elizabeth R. Shove, Eliza G. Burrows, Helen M. Cobb, Maria B. Marvel, William T. Coggeshall, Hannah E. Coggeshall, Joseph Borden, Thomas F. Eddy, John D. Flint, Sylvia J. Dyer, David H. Dyer, Emily G. Fish, Lucy G. Corey, Harriet E. Whitney, Mrs. Bennett, Caroline Borden, Mary E. Hill, Mary A. Dillingham, Annie M. Strout, Marietta Howard, John White, Miss Waldron, Mrs. Blake.

May 28, a constitution and by-laws were adopted. The constitution defined the object of the school to be, "to co-operate with the Domestic Missionary Society of this city, in the support of a Sabbath school (now in existence) for the benefit of such persons, both children and adults, as attend no other Sabbath school." It was voted that "this school shall be supplied with, at least, two teachers — a gentleman and a lady — from each of the churches represented in the Domestic Missionary Society of this city." The by-laws pro-



vided that the scholars in the adult department, wishing to attend a certain church, or being assigned to a certain church, should be in the class of a teacher attending that church; should accompany him or her to church; and be subject to the control of that teacher till after the church service; also that the scholars in the Infant Department should accompany the superintendents to church, or join the teachers in the adult room and go with them to church, subject to the same rule and control as their own scholars. The members of one family should attend the same church.

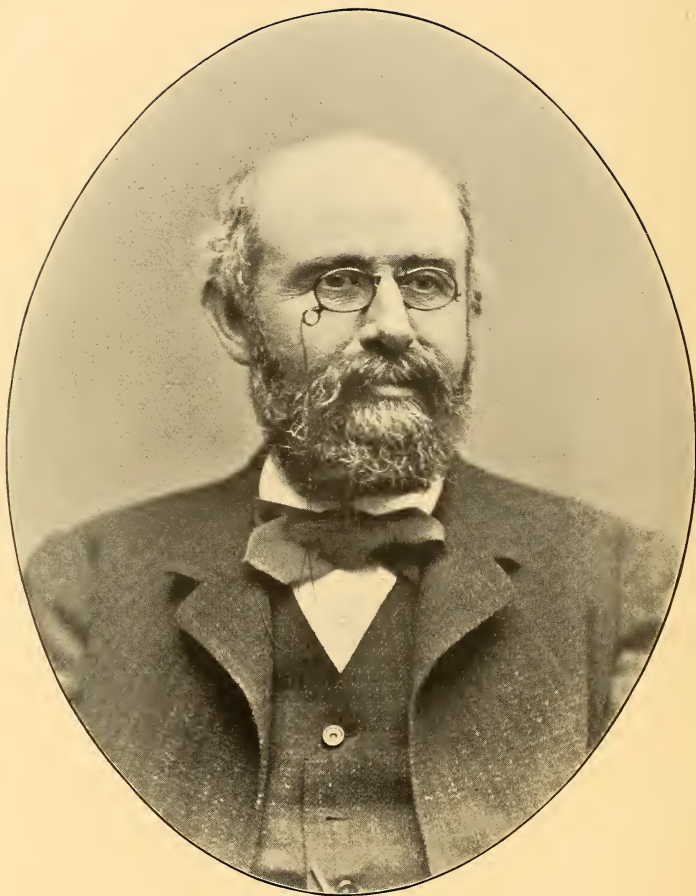
A regular system of visiting the scholars at their homes, and rendering reports of the condition of the respective departments and classes of the school, and of the condition of the families with which the scholars were connected, was adopted. Regular monthly meetings of the officers and teachers were established. It was made the duty of each teacher "to endeavor, with earnest sincerity, to seek the temporal and spiritual good of those committed to their care."

Thus the school went on under the patronage and support of the two Missionary Societies, adopting such changes in their method of teaching, interesting, and controlling the scholars, as its officers and teachers thought best. It held its sessions now in a basement; now in an upper chamber; and then in a more commodious place; and sometimes it was almost without any place; at times contending with difficulties and oppositions, and then rejoicing in the evident care of the Lord of missions.

The union spirit in which the Mission was inaugurated, after a while began to languish; and in 1858, the Gentlemen's Society disbanded and afterwards the Ladies' also. The Gentlemen's Society had sustained one missionary (Thomas Boardman), who commenced his work in the spring of 1853, and continued until the spring of 1857. He was a zealous and faithful laborer, and accomplished much good.







THOMAS F. EDDY  
Deacon, A.D. 1874-1886

When the Missionary Societies dissolved, the "Fall River Mission Sabbath School" was thrown upon personal charity for support. The officers and teachers of the school assumed the responsibility by paying money into its treasury and by soliciting funds in its behalf.

Sometimes the school had scarcely any place for meeting. Such was, indeed, the case in the spring of 1860. At this time a committee of five were appointed "to procure and arrange a place for the meeting of the school, provided they can do it without expense to the school."

The committee consisted of Mr. Elias C. Nason, Mr. Thomas F. Eddy, Mr. Richard B. Borden, Mr. Wm. H. Brackett, and Mr. Wm. B. Durfee.

Through the favor of God, and the kind generosity of the friends of the Mission, they erected a building on the corner of Pleasant and Sixth streets, on a lot the use of which was given by the Troy Cotton and Woolen Manufactory corporation. This building was completed and dedicated and occupied by the school, January 7, 1861.

The first superintendent was Mr. Thomas F. Eddy. His term of service continued from 1849 to 1881. As a token of the school's appreciation of this service of thirty-two years, a gold-headed cane was presented to him in behalf of the school, on Easter morning, April 17, 1881. Mr. Eddy retained his connection with the school to the end of his earnest, active christian life. There came to him in 1886, the Master's call "to rest," and he was gathered with other faithful workers to hear the welcome, "Well done, good and faithful servant, enter into the joy of thy Lord."

The later superintendents were, Mr. Alphonso S. Covel, Mr. Simeon B. Chase, Mr. Chas. H. Wells, Mr. Joseph B. Richardson, and Mr. J. Seymour C. Fielden. Mr. Richard B. Borden was identified with the school from its very beginning as a union school. In all its vicissitudes, he was a never-failing source of strength and reliance.

Mr. James C. Eddy was treasurer of the society for thirty-four years, and was succeeded by Mr. Wells.

Mr. Ira Marvell was for many years the faithful librarian.

Miss Caroline Borden was the first secretary of the society, and also the first assistant superintendent.

Miss Borden performed much of the early missionary work of the school. The work from the beginning had a warm place in her heart, and her interest in it never flagged.

In 1860, nineteen of the twenty-seven teachers were from the Central Church. In the report of this year's work, it was stated that 3,992 verses of Scripture were committed to memory by the members of the school.

Soon after entering the Chapel, a Sabbath-evening service was established at an hour before the regular services at the churches, so as to interfere as little as possible with them. It was largely attended. As one poor woman said, "It comes in right handy for any one who has a family." Many who would not attend the churches learned here the way of salvation.

One of the most blessed instrumentalities connected with this school was the mother's weekly prayer-meeting, under the care of some two or three of our most devoted christian ladies. Here, these burdened and toil-worn women came and learned to cast their burdens on the Lord, to seek help in the struggles of daily life. They found manna to their souls, and light to their feet. Here, too, they were taught how to bring their little ones to Christ.

Early in 1861, a question which had long caused much anxiety and care and study was taken up for serious consideration, — "How should we prevent our scholars from roaming in the streets and desecrating holy time during the morning time of church service?" One short hour of christian teaching was hardly accomplishing all our duty towards them. The early plan was to have them all in church; but it could not be carried through for want of teachers from the respec-







Rev. EDWIN AUGUSTUS BUCK

Missionary, A.D. 1867-1903

tive churches where they were assigned. It was concluded to hold a morning service at the Chapel, advising olderschoolars to go to church, and detaining the younger ones. The teachers were to remain each by turn, one Sabbath in each month, or less frequently if might be. This service was continued till August, 1864, when it was thought expedient to suspend it for a season.

The blessing to the city of the method of christian work carried on by this school induced several churches to establish mission schools of their own, and this lessened the union work; but the society continued loyal to its constitution, and to its principle of union. Later, the care of this school was left almost entirely to the Central Church.

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### **Work Conducted by Rev. Edwin A. Buck**

**Missionary, A.D. 1867-1903**

At a special meeting of the Fall River Mission Sabbath School, October 27, 1867, it was voted to extend a call to REV. EDWIN A. BUCK to be their missionary. The committee appointed was Messrs. Thomas F. Eddy, E. C. Nason, Thos. J. Borden, William B. Durfee, and James C. Eddy. The call was accepted, and the work began December 1, 1867.

In 1868, the Fall River Mission Sabbath School pledged itself to coöperate heartily with the Central Church, and to submit annually a report of its labors. According to its constitution, that nothing sectarian should be taught in their school, they were obliged to decline to become an auxiliary to the Church. In 1882, however, the property of the Mission School was transferred to the Central Church Society, and the control was assumed by the Church.

The first work of the missionary was that of canvassing the city, visiting from house to house from the Narrows to the bay, and from Globe Village to Bowenville. These visits for many

years averaged fully two thousand a year, the largest number being twenty-six hundred. The Sabbath school at 9 A.M. was always attended by the missionary, whose genial presence and firm hand was felt in every department.

At the Sunday-school concerts, held on Sabbath evenings, the audience room was filled to overflowing, and the singing, led by Mrs. Wm. B. Durfee, assisted by Miss Josephine E. Rowands, was most spirited. The building soon became too small for the school and was enlarged one third. From the yearly records, the largest number belonging to the school at any one time was seven hundred, and the largest attendance at any one session was six hundred and eleven.

In the larger building, beside the regular Sabbath services, the boys were gathered in companies as "Young Crusaders," and the girls in sewing classes. In connection with the girls, a fair was held, which netted one hundred dollars for the use of the Bible readers in their work.

A free evening school was established when there was none other in the city. So many lads applied for admittance, that it was voted that none under eighteen years of age be received. A free reading room was also opened.

The Christmas festivals were an important feature of the year's work. Children and parents assembled for the evening's entertainment, furnished by the members of the school. The Chapel could not accommodate these gatherings. The old City Hall, Puritan Hall, or Music Hall was the rallying place. The memory can never be effaced of the happy faces of both the children and the missionary, as the stirring notes of the old English carol, "Christians, awake! salute the happy morn," rang out with the enthusiasm characteristic of the school.

#### **Excursions**

Each year excursions were arranged for the Sunday school. In 1875, a public movement was made in which all the mills of the city coöperated, each paying so much a spindle toward

a day's outing for the children. The missionary accompanied, on four successive days, upwards of four thousand children to Oakland Beach. He secured for them all the privileges of the grounds, and a clam dinner each day. The bills were made out for forty-four hundred and twenty-five children, amounting to twelve hundred dollars.

#### **Bible Readers**

In coöperation with the Fall River Bible Society, four Bible readers were employed. This work began in 1869 and continued eight years.

#### **Children's Friend Society**

In 1869, the Children's Friend Society was formed through the efforts of the missionary. In 1872, this society merged with the Orphans' Asylum into the present Children's Home.

#### **Granite Mill Fire**

At the time of the Granite Mill fire, September 19, 1874, the Chapel was promptly opened for the relief of the sufferers. A fund of \$2,209.00 was raised by a dramatic club connected with the Church of the Sacred Heart. The distribution of this money was committed to the care of two priests and the missionary. Circumstances were such, however, that it came chiefly under Mr. Buck's direction. The influence thus gained among the operatives was never lost.

#### **Temperance Work**

At an early period a Temperance Society was formed. Mr. R. K. Remington and Mr. Joseph A. Bowen took an especial interest in drawing up the pledge of this society. Saturday-night temperance meetings were established and continued throughout the history of the Mission. The police station was visited from Sabbath to Sabbath for twenty-five years, and more than ten thousand prisoners were personally addressed.



**Holly-Tree Coffee House**

Centennial year (1876), in the Centennial Block on Fourth Street, the experiment was made of opening a "Holly-Tree Coffee House." This, it was believed, could be made self-sustaining, and very helpful in promoting the cause of temperance. It became a favorite resort for working men and women, and when the school relinquished its interest in the same, there was a balance of five hundred dollars in its favor for the general work.

**Fathers and Mothers' Bible Class**

The Fathers and Mothers' Bible Class was formed April 25, 1880. Elsewhere will be given a history of this important work, which was ever dear to Mr. Buck's heart.

**The Missionary's Temperance Aid and Mutual  
Improvement Society**

In 1885, a Missionary's Temperance Aid and Mutual Improvement Society was formed. The young men and women of the Mission entered into this most heartily. Miss Caroline Borden furnished a parlor in the Chapel for them. A valuable library was gathered, and games were supplied which made their evenings both profitable and delightful. Papers were prepared and read by members of the society at their literary meetings, on such subjects as the following: "Has Prohibition been a Failure?" "Reading and What to Read," "Dangerous Classes in Our Large Cities," "An Evening with Gladstone," etc. They also added materially to the financial welfare of the Mission. A large proportion of this society became members of our Church and teachers in our Sabbath school. It was given up, after the formation of the Christian Endeavor Society and the Young Men's Christian Association.

In later years, a new society, called the "Central Church Friendly Society," was formed.



### **Open-Air Meetings**

During the first summer of the missionary's work, open-air meetings were held on Sabbath evenings, on Rattlesnake Hill, near where the Richard Borden Mill No. 1 now stands; in Ruggles Grove; in a grove near the Mechanics Mills; at Steamboat Wharf; and on the South Park. Thousands gathered at the latter place, and gratifying testimonies of permanent good derived from the services, made glad the hearts of the different clergymen who coöperated with the missionary in this phase of his work.

### **Harbor Work**

For many years, the vessels of the harbor, from Globe Village to Bowenville, were visited every Saturday afternoon. Tracts were distributed amongst the sailors, and notices given of the Sabbath and week-day services. The testimonies of sailors, given at the Tuesday and Saturday evening meetings, added largely to their interest. Cottage meetings were held in many places; but with the growth of the city, and its mixed population, these were finally discontinued.

### **Different Nationalities**

The Pleasant Street Chapel was largely a christian home for all nationalities represented in our city. Americans, English, French, Irish, Scotch, Portuguese, Scandinavians, Armenians, and Syrians were alike welcomed. The mutes of the city also had the free use of the Chapel for public service as often as they desired it. At times there were as many as eight different services held in this building on the same Sabbath. In 1892, the use of the building was given to the Free Kindergarten Association. They availed themselves of the privilege until the building was sold (1899).

### **The French Work**

The work among the French began the first year of Mr. Buck's labors in the city. In visiting them, tracts were left,

also Testaments in French and English. Soon a promising class of the French was gathered into the Pleasant Street Mission Sabbath school. There were early converts among them, and some joined our Church. Especial services in French were held in the Chapel, Sabbath afternoons. This work, in connection with the First Church, resulted in the formation of a French Protestant Church in 1886. In 1888, a new church building was dedicated. The number of members reported at that time was seventy. This church is now under the charge of the Massachusetts Home Missionary Society. From 1867 to 1887, a total of \$1,742.38 was expended in the French work under the direction and care of Mr. Buck.

#### General Work

Every day in the week the Chapel doors stood open, and to a large extent the office of the Mission filled the place of a Bureau of Labor. No stated record was kept of those who crossed the threshold day after day, either seeking aid or offering assistance through the missionary, whose motto read:

Help whomever,  
Whenever you can!  
Man forever  
Needs help from man.

His own words give a glimpse of his office work:

One great advantage of having our Chapel open seven days in the week is that, from time to time, souls struggling with sin and sorrow find help as they come seeking counsel, and for a season bow the knee in prayer with your missionary.

Mr. Buck's chief aim in extending a helping hand to the unfortunate, was to cultivate a spirit of independence and self-respect. To quote again:

The divine method of helping man to help himself, was found often to be an effectual way of detecting impostures. The question is often asked, "Are you not deceived by these applications?" Not so often as you may think. I know them to be bad, but, alas! it is

written, "There is none good save One." He that gave His life a ransom for many, declared, "I came not to call the righteous, but sinners to repentance." He sent forth his disciples as fishers of men. The sportsman who is sparing of his bait brings home but a small mess. "There is that scattereth and yet increaseth." The fish are worth more than the bait. The fraudulent nibbler may be caught, and prove the best fish on the string.

Mr. Buck was in close touch with the masses, and the calls upon his time, strength, and sympathies were manifold. He attended twenty-two hundred funerals, christened seventeen hundred and twenty-seven children, and performed sixteen hundred and thirty-five marriage ceremonies. He once said, he should put over his door, "E. A. Buck, Joiner." Through failing strength, the work at length became too arduous for him, and the Church generously provided an assistant. In 1897, Mr. Joseph B. Richardson, a graduate of the Springfield School for Religious Training, was employed. After sixteen months of faithful service, he resigned, to take a similar position in New York.

#### **Financial Status**

In the furtherance of all the different departments of the work during the thirty-five years, \$41,010.13 came under the supervision of the missionary. Twenty-four hundred and forty-five dollars and eighty-five cents of this amount represented the cash given or loaned in small amounts to those in need. Sixteen hundred and sixty-seven dollars and twenty-three cents were repaid by those aided.

As far as possible, the school met its own expenses; and from the Sabbath contribution they paid each year for their quarterlies and Sunday-school papers; also the water, the gas bills, and the janitor's salary. Entertainments given by the Missionary's Temperance Aid and Mutual Improvement Society during its existence netted \$525.00, which was expended in recarpeting and refurnishing the office, and in repairing and repainting the Chapel. Entertainments given

by the school in 1893, netted \$500.51. This was expended again in repainting, repairing, and reseating the building.

#### **The Boys' Club**

The Boys' Club was established in 1890, and was a culminating work of the life-long service of Mr. Buck for the uplifting of the youth of our city. The donor of the fine and perfectly-equipped building for the club was Mr. Matthew C. D. Borden, a son of that mother in Israel whose heart first conceived the work known for so many years as the "Pleasant Street Mission Sabbath School."

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#### **Quarto-Centennial**

A QUARTO-CENTENNIAL recognition was given Mr. Buck by the Ladies' Beneficent Society at their semi-centennial gathering. At the close of the evening, an envelope was handed the missionary. The following letter explains its contents:

FALL RIVER, December 2, 1892.

*Dear Mr. Buck,* — I take great pleasure in conveying to you the enclosed savings bank deposit of one thousand dollars and check on bank for one hundred and thirteen and 25-100 dollars, as a token of the affection and good-will with which your many friends throughout the city, of all denominations, as well as others who reside in other places, bear toward you.

They have felt it to be both fitting and a great pleasure to express in some manner, on this TWENTY-FIFTH ANNIVERSARY of the beginning of your labors in our midst, their appreciation of your services in ministering to the needs of all classes in the community, both temporal and spiritual, and also their regards for you as a man.

With the earnest wish that your useful life may be spared to us for many years, and that you and yours may be abundantly blessed in both spiritual and temporal things, I remain in behalf of a large number of your friends,

S. B. CHASE.

MR. S. B. CHASE:

FALL RIVER, December 3, 1892.

*My dear Sir and "Many Friends,"* — On opening your valuable and most unexpected bank and check communication, last evening,



on reaching home, after the delightful semi-centennial of the Beneficent Society, I was for a time silent before my family, dazed with surprise. I had no expectation of any recognition of this "QUARTO-CENTENNIAL" of my work in Fall River. The work has brought its own reward, as I have been permitted through these years, to see the happiness and improvement carried to so many hearts and homes, while acting as your agent in ministering to the temporal and, I trust, spiritual good of so many needy and suffering ones.

No small part of the success and enjoyment of my work has come from the hearty coöperation of all who have been called upon to engage in the many different branches of the same.

How shall I express to you all — "the many friends throughout the city, of all denominations, as well as others in other cities" — my gratitude and obligations for this expression of your great kindness and good-will toward me! The eleven hundred and thirteen and a quarter blessings which you have sent to me, I hope I shall be enabled to make to contribute to the happiness of others as well as my own.

It is truly blessed thus to receive. May you all find it true that "it is more blessed to give than to receive." It is my most earnest prayer, that to you all there may be given, by Him "who though rich, for our sakes became poor," manifold more in blessings spiritual as well as temporal.

Most gratefully yours,

E. A. BUCK.

For thirty-eight years the Pleasant Street Mission was the center of earnest, practical religious work. In the growth of the city, conditions changed in this locality, and it became purely a business center. These and other considerations made a radical change advisable, and in 1899, the Pleasant Street Mission Chapel building was sold.

By a singular coincidence, the closing entertainment at the Chapel was held on the fiftieth anniversary of the formation of the mission school. On this occasion, the Mothers' Bible Class presented Mr. Buck with twenty dollars in gold, it being the twentieth anniversary of the formation of the class; also thirty-two roses, significant of the thirty-two years of Mr. Buck's work in the school. This was but one of the many tokens of love and esteem received by Mr. Buck from the



Bible Class. The following Sabbath morning, April 14, 1899, the school met at the usual hour, in the Chapel of the Central Church, Rock Street, where it continued its morning sessions until it was merged into the Noon Bible School, after the death of Mr. Buck (March 9, 1903).

At the annual meeting of the Church, in April, 1899, Mr. Buck, after thirty-two years of service, tendered his resignation.

The Church passed the following resolutions, made him "missionary emeritus," also provided for a continuance of his salary, and in these words paid a beautiful tribute to his faithful service, and their appreciation of the same:

*Whereas*, The Reverend Edwin A. Buck, missionary of the Central Congregational Church of Fall River, has tendered, after a service of thirty-two years, his resignation of that office because of accumulated years, and because the conditions and requirements of the present mission work of the Church call for an outlay of strength which he feels to be beyond his powers at seventy-five, therefore, it is

*Voted*, That his resignation as missionary be and hereby is accepted, with this declaration, that in thus formally relieving him from the heavy responsibilities of the office he has so long and so successfully filled, we do but make a change in form; that we shall ever cherish the memory and example of the faithful service, and consecration to christian ideals, exhibited for an entire generation among us, in the ministrations of the Rev. Edwin A. Buck;

*Voted*, That we desire and intend that this ministry shall go on among us, as his strength and personal welfare shall warrant; but that he shall count himself free from obligation to render service, except in such manner, and at such times, as the strength given in his age and the promptings of his consecrated heart may direct; and to so provide, it is hereby

*Voted*, That the Rev. Edwin A. Buck is made "missionary emeritus" of Central Church, with salary such as the society may determine. And in further expression of our deep regard for him and his noble life of service,

*Be it Resolved*, That we gratefully recognize the devotion and unstinted labors of our missionary, in season and out of season; his faithfulness to every trust confided to him, in these long years of

ministry; the wise counsels given to unnumbered inquirers; the consolations to many a troubled one; his blessed ministrations in sickness and bereavement; his aid in countless good works; and his endearment to the whole community, growing with its growth and strengthening with its strength. His term of service, beginning two years before death ended the pastorate of our lamented Dr. Thurston, has compassed the pastorates of Rev. Michael Burnham, Rev. Eldridge Mix, and Rev. W. W. Jubb, and has now extended into the present pastorate of Rev. William A. Knight about as far as into that of Dr. Thurston. The children have become fathers of the Church; the departments of the Church's work and interests have multiplied; the city has grown from twenty-one thousand to a hundred thousand people; notable developments have been made in the commercial, industrial, and general community life; institutions have grown from small beginnings until they are numerous and strong; mechanics, science, and art have made wonderful transformations; but the tender spirit and sterling fidelity of our beloved missionary have not changed, save to broaden and deepen the channels of his love and devotion.

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**Work and Expenditures among the French in Fall River  
A.D. 1868-1886**

1868.	Distribution of Tracts and Testaments.	
1871.	Tracts,	\$9.00
1871.	Tracts,	4.50
1872.	French Tracts,	3.00
1873.	Mr. F. Xavier Smith, }	600.00
1874.	Mr. F. Xavier Smith, }	
1874.	Paid for French Mission,	80.68
1874.	Paid for French Mission,	10.00
1880.	Paid for Father Chiniquy,	50.70
	Rev. Mr. Morrisseau,	580.00
	Rev. Mr. Vilatte,	267.00
	Rev. Mr. Lafond,	50.00
1885-86.		
	Other items,	87.50
	Total,	<u>\$1,742.38</u>

The French also enjoyed the full use of the Chapel, corner of Pleasant and Sixth streets, from 1868 to 1887.

[Copy of statement made by Rev. E. A. Buck.]

## Mission Work

Conducted by Miss Caroline Borden

The record of the work of the Pleasant Street Mission School and Rev. E. A. Buck, missionary, may well be supplemented by a brief narrative of the work of Miss Caroline Borden, the daughter of Col. Richard Borden. She was no inconsiderable factor in the missionary activities of those former days, and has ever retained her interest in all the history of the Mission, as the foregoing pages abundantly testify.

She did much of the early work of this school. Annually in the winter she visited all the families represented in the school, making a full record of each in members, daily occupation, attendance of children at school or work and church going — more frequently non-church going. In some years the scholars of the school registered more than four hundred whom she visited. From this record she compiled semi-annual reports for the Sunday-school Society.

In doing this work, Miss Borden was convinced that something more was needed to give intelligent stability among the boys of the Mission, and therefore established a Boys' Literary Club. This club continued for several years, holding weekly meetings, opened by Scripture reading. The meetings were always attended by Miss Borden, and a great variety of subjects were studied and discussed. The subsequent manhood of its members in integrity and christian character testified to the broad and permanent efficiency of the club.

At a later period, in connection with the Mission, she held on Sundays at the old Central Church, two Bible classes for men, — one for the young men, and one for the older men, at both of which the morning sermon was studied. The class of young men was held at the close of the morning service, and an hour later the older men, having been supplied with light refreshments provided by their teacher, had also

their hour of Bible study before going to their distant homes. These were occasions of great interest and profit. The class of young men were entertained monthly by her in her home.

Another branch of Miss Borden's mission work was a Sunday-morning service at the City Almshouse, attended by the inmates from one to eighty years of age. In this she was greatly aided by the superintendent of the almshouse, Mr. Dean, and by his wife and daughters, who, during the week, taught the children in music and in the Bible lessons assigned. Besides the morning service, Sunday-school concerts were often held in the evening. Mr. Andrew Borden, then of the First Congregational Church, accompanied Miss Borden in this work. The City Almshouse Mission continued after Miss Borden was obliged to relinquish it.

Her four-o'clock Bible class on Sunday afternoons, on the New York steamboats, for the men employed in service there, were occasions of great interest.

While she now lives in Boston, she has continued her membership in the Central Church at Fall River. Her activities in home and foreign missionary work go zealously on. Abroad she is especially identified with the American College for Girls at Constantinople, and with the International Institute for Girls in Spain, — the work of Mrs. Alice Gordon Gulick.

After the terrible massacres of the christians in Turkey, in 1895-96, her attention was especially called to the suffering and destitute Armenians. The American people had sent large amounts of money for relief, but strenuous necessity for clothing still existed.

In May, 1896, Miss Borden instituted a work for this relief, which extended over a large section of the United States, with headquarters in Boston, and which continued for several months. To this work she gave unlimited time and strength in every detail. The immediate and abundant response to appeals, made the question of transporting tons of clothing



a serious one, and Miss Borden addressed a letter to the Cunard Steamship Company at Liverpool, asking for coöperation in this philanthropy by free transportation of this clothing from Boston to Constantinople and Smyrna.

A gracious reply was quickly sent, which stated, "We have availed ourselves of this opportunity for furthering your views and good work with unfeigned pleasure, and shall always be glad of similar ones."

This work continued for ten months, in which time the Cunard Steamship Company carried nineteen tons in fulfillment of their generous promise.

The fifty-nine boxes contained about nine thousand garments of excellent quality, for men, women, and children, which at a low estimate were valued at \$10,474.00, to which must be added one hundred and fifty dollars contributed for inland transportation in Turkey.

Letters of gratitude received, fully compensated for this work. Ten boxes were received at one time at Harpoot, the field of Miss Seymour, concerning which a letter said, "We put the boxes into one large building not destroyed by the Turks, and shouted 'Hallelujah,' and then began to distribute the articles to the suffering people."

In recent years, Miss Borden has been in active coöperation with others in the Armenian work in Boston, in educational, evangelistic, and benevolent enterprises, in ministries for mind, body, and soul, and in which she has been sustained and helped by leading clergymen of our denomination and many others.



### Fathers and Mothers' Bible Class

On April 25, 1880, a class was formed in connection with the Pleasant Street Mission, for the study of the Bible. It was called the "Mothers' Bible Class," and was conducted by Mrs. William Carr, Mrs. Charles A. Baker, and Mrs. Joseph A. Bowen. Mrs. William H. Jennings was a teacher for four years, in the absence of Mrs. Bowen.

At the first gathering, twelve were present. This number increased to seventy. Two hundred and thirty have been connected with the class.

In 1883, a Fathers' Class, numbering eight, was formed, with Mr. Charles A. Baker as teacher. It met at the Chapel, in another room, at the same hour with the Mothers' Class, that fathers and mothers might together study the Word of God.

About fifty have been identified with it. Many calls for aid have been responded to, and the mothers have often been helped in their endeavors to secure money for benevolent and charitable purposes.

In connection with the Mothers' Class, in January, 1883, a sewing society, called the "Mission Aid Society," was organized, and held its meetings every two weeks (excepting during the summer months) for seven years.

Committees were appointed to visit the sick, and give practical assistance wherever it was needed; and often destitute ones who had no church connection were aided and cheered.

The deep interest of the members for each other had its open manifestation in their benevolent and christian work. Over thirteen hundred and fifty articles of clothing and bedding, seven hundred and fifty of which they contri-

buted themselves, were distributed during the seven years; more than three hundred dollars were expended for persons in need. This sum of money was raised in various ways, by the teachers, and through the voluntary gifts of interested friends.

Beside the aid imparted in their regular work, the Bible class contributed articles valued at twenty-five dollars to a box sent by the Central Church Beneficent Society to the "Remington Mission" in Dakota.

In 1882, the class raised thirty dollars with which to start a library. Various sums have been realized from time to time from entertainments, and new books have been purchased. A new library was begun after eighteen years; the old one was then given to a Sunday school where it was received with high appreciation.

Since 1881, a collection has been taken each Sunday, and the sum of \$1,563.59 has been contributed. This amount has been distributed in many ways: for home missions; the Armenian Orphan Fund; the famine sufferers in India; the furnishings of a room at the "Home for Aged People in Fall River"; books for a Sunday-school library in California; for the "carpet fund" in our home church, and for the needs of their own members. No account has been kept of money collected for special gifts.

The classes have shown their appreciation of and love for different pastors of the Church by many valued remembrances — for the missionary, Rev. Mr. Buck; for the teachers; and for Miss Caroline Borden. After Mr. Buck passed away, a large framed photograph of him — a fine likeness — was presented by them and hung in the Chapel, over his desk.

Miss Borden has always been interested in the work and has shown her remembrance of the classes in many ways, both pleasing and helpful. For a number of years she has provided for an electric-car excursion each summer. She has

also sent flowers, cards, or booklets at Christmas and Easter.

Very many of the members have been gathered into church fellowship. A mutual bond of sympathy between the teachers and classes has always existed. Credit is due the members for the readiness with which they have aided one another in the social gatherings in the houses of their teachers and in their own homes, as well as in the parlors of the church; in their care for the sick and needy; in their floral tributes when any one of their number has died; in their aid to one another in studying the Word of God; and in their contributions in money for benevolent work.

The heaviest grief which ever came to them occurred in the death of their beloved and revered missionary, Rev. E. A. Buck, who in a special manner identified himself with their work. He was a devoted friend, a spiritual guide, an inspiration to better living, — one who ever pointed onward and heavenward.

### **Twenty-Fifth Anniversary**

The twenty-fifth anniversary of the class was held in April, 1905, in the church parlors, which were made unusually attractive with flowers and palms, brought in from the Chapel for their decoration. Mrs. Jennings, though absent from the city, remembered the anniversary by a bouquet of beautiful pink roses, twenty-five in number.

Past and present members, with their husbands, also the pastor, the deacons and their wives, — altogether, a company of one hundred, — were assembled. A varied musical program was enjoyed, and a fine and choicely worded review of the work of the class from its foundation was read by Mrs. Bowen. Each member was presented with a memorial of the occasion, in the form of a decorated card, delicately hand-painted, printed in silver, and containing the following lines:

1880 - 1905

**Mothers' Bible Class**

He hath no need of me in grand affairs,  
Where fields are lost, or crowns won unawares;

Yet, Master, if I may make one pale flower  
Bloom brighter, for thy sake, through one short hour;

If I, in harvest fields, where strong ones reap,  
May bind one golden sheaf, for Love to keep;

May speak one quiet word when all is still,  
Helping some fainting heart to bear thy will;

Or sing one high, clear song, on which may soar  
Some glad soul heavenward, I ask no more.

Refreshments were served, and after brief remarks from some of the guests, the evening closed with the hymn, "God be with you till we meet again."







Miss HARRIET SEYMOUR  
Missionary to Turkey in Asia

## Woman's Foreign Missionary Society

THE Fall River Auxiliary of the "Woman's Board of Missions," usually called the "Woman's Foreign Missionary Society" of the Congregational churches in Fall River, was organized in the vestry of the First Church, January 25, 1869, by electing Mrs. Richard Borden (who was a vice-president of the Woman's Board in Boston), first director; Mrs. John S. Brayton, recording secretary; Miss Caroline Borden, corresponding secretary; and four ladies, two from the First Church and two from the Central Church, to secure members. Mrs. S. Angier Chace and Mrs. John E. Hills were chosen from the Central Church to serve on that committee.

The Woman's Board in Boston proposed an auxiliary in *every* Congregational church, but the ladies of the two churches in Fall River thought the best results would be attained by having but one organization in this city.

Officers were chosen from both churches, and the meetings were held alternately in each of the two churches. The ladies of the Fowler Church joined the society in 1880; and after the formation of the French Congregational and Broadway churches, the ladies of those churches were invited to become members. At first all moneys collected were sent to the Woman's Board in Boston, for the general fund; but soon it was suggested that the society support a missionary of its own.

As this system had not as yet been adopted by the Woman's Board of Missions, appeal was made direct to Secretary Clark of the American Board. He heartily approved the plan, and gave to us the names of three women, whom he said, "are the best unmarried women in our work," — two in India, and Miss Harriet Seymour in Harpoot, Turkey.

We chose Miss Seymour at a meeting held in November, 1869, and in a communication dated January 5, 1870, we

sent to her a message of sympathy, and a pledge of prayers for her and her work as follows:

*Our dear Miss Seymour*, — Ninety-seven ladies, members of the Fall River Woman's Foreign Missionary Society, rejoice, to-day, in the privilege of calling you *their* missionary, and wish to assure you of their christian love and their warm sympathy. They promise you their prayers, that the Holy Spirit may be given unto you in such full measure that all your labor for the poor women of Turkey may be owned of the Master, and serve his honor and glory.

Mrs. JOHN S. BRAYTON, *Secretary*.

This association with Miss Seymour, so auspiciously begun, has continued uninterruptedly for the whole thirty-five years of her missionary activities, and has established a bond of loving esteem and friendship which death alone can sever.

Miss Seymour replied:

My heart goes out to you all, this morning, and I long to see your faces in the flesh, the faces of those who for the Master's sake have adopted me, his servant.

When it was suggested to me that I should become a missionary, I said, "Although Turkey seems to me the pleasantest mission field in the world, I do not forget that there are always deprivations and hardships attending the missionary life; yet I fully believe that Christ who has called me to this work, will go with me, and his powerful and loving hand will make my pathway as smooth as is best for me." I am very happy in the thought of my new work. I cannot say my heart is not full, when I think of parting with friends; but at the longest, it will seem but a little while. My best Friend is going with me, and I have learned that his presence makes my day, and when he abides with me, no circumstances can make me unhappy.

Rev. S. M. Campbell, her pastor, writes of her qualifications thus:

She is a young lady of superior christian character, good nature, and talents; with a temper superlatively calm and cheerful; admirable good sense; and very diligent and economical. She will work with others pleasantly, acquire influence rapidly, and keep it with all. She is refined and cultivated. I give up Miss Seymour with a feeling of sacrifice. I have no lady in my church so useful to me.

Miss Seymour had sailed for Harpoot early in the spring of 1867. While there, she was associated with Miss Warfield in the seminary. They worked together lovingly in the school, until the death of Miss Warfield, February 12, 1873. Since then, Miss Seymour and Miss Bush have been associated together, and have been very happy in their work. They were dear friends in early life. Miss Seymour says, "The longer we live and work here, the more are we assured that the good Father has brought us together."

A part of Miss Seymour's work was to visit out-stations in different places, sometimes accompanied by Dr. Barnum or Rev. Mr. Brown of the Harpoot Mission. In the month of November, 1869, Miss Seymour and Miss Warfield spent two and a half weeks traveling to different stations. Rev. Mr. Brown went with them. During this tour they traveled one hundred and forty miles, visited fourteen stations, and held thirty-four meetings.

Their first night was spent in a room with mud walls and mud floors; the beams above them were blackened with smoke. The fire was made in a deep hole in the floor, and the smoke escaped through an opening in the roof.

The second night was spent at a teacher's house. After riding five hours, they were ushered into a stable, a part of the floor of which was raised a little, and separated from the rest of the apartment by a railing a foot in height. This was the family sitting-room. The supper provided for them was placed, a part upon a little box, the remainder on the floor. After supper some men called to see Mr. Brown, and the cattle were brought in for the night. The family and visitors numbered seven, and were all to be accommodated in these quarters.

One night was spent with a former pupil, where they were all treated with great kindness. They also met the wife of Baron Philibo, who had been one of their pupils for three or four years. She was a dull scholar at school, but she shone



as a bright light in the midst of the surrounding darkness of these regions.

They endured hardships and discomforts, but their hearts were filled with great encouragement; and they were well repaid for an evening's talk, if some poor, ignorant woman showed a desire to learn of Jesus. They returned to their school with grateful hearts, saying, "Truly goodness and mercy have followed us all the way."

This is but one of many similar tours she took during her residence at Harpoot. Wherever and as often as these evangelists dismounted from their horses, men and women would come together for Scripture reading and prayer. Schools and churches were planted, homes brightened, and love illuminated many a dark spot on the mountains and in the valleys.

In 1877, Miss Seymour's health began to fail, and she came home to her friends in this country. It was while on this visit that she came to Fall River, visiting with Mrs. Richard Borden and family. They threw their doors wide open and invited all our society and others to call on her. Many availed themselves of the opportunity. Personal acquaintance strengthened the bond of union. She was pleasing in manner, gentle, quick, and forceful. She stayed in this country for about a year, when her health having been restored, she returned to her work in Harpoot, in August, 1878. Her last visit prior to her departure was made in Fall River, from whence she went forth laden with gifts for her people.

In 1904, her missionary labors in the field were finally terminated. She had been a colaborer with us for thirty-five years, and had remained on the field three years longer than was ordinarily expected. It is customary for active service in missionary labors to terminate at the age of seventy years, but Miss Seymour had passed beyond that honored milestone in life's pilgrimage. She returned to America, and was again



with us in the spring of 1905, at the annual meeting of the Old Colony Branch, which was held in the Chapel of the Central Church.

She spoke in our morning business meeting about her special work in Harpoot; in the afternoon, a reception was given her by the ladies in the parlors of the church, when many had the privilege of making her acquaintance and of shaking hands with her.

She has now (1905) laid aside her active work and is at home among friends.

A great deal of work in the foreign field has been accomplished in many directions by our society; other missionaries have been helped; the work has spread over much territory; and mission stations have been visited from time to time. Many letters have been received and read in our meetings. In the November meeting of 1883, the record says, "Our hearts warm within us, when we read the names of the long list of foreign missionaries who have spoken at our meetings. Nineteen in all have thus appeared." Probably many more have visited us since.

As the work of the Woman's Board of Missions increased, and auxiliaries were multiplied, "branches" were organized, comprising twenty auxiliaries and mission circles with responsible officers. The "Old Colony Branch" was organized in southeastern Massachusetts, with which the Fall River society became associated in 1882. Mrs. Charles J. Holmes of the Central Church, Fall River, was president of this branch for many years, and on resigning this office she was elected "Honorary President," an office which she still holds.

In November, 1894, the "Silver Wedding" of the Fall River society and Miss Seymour was celebrated at the First Congregational Church. One hundred and ten persons were present, among them being some who are now members of the senior society, but who in their younger days belonged

to the "Willing Helpers," and who now brought *their* children to join in this celebration.

Miss Seymour's photograph was set in a frame, around which were placed silver coins to the amount of sixty-one dollars, which were subsequently sent to her as a silver wedding gift. Mrs. Eli Thurston contributed a fine paper reviewing the events of the past years; Miss Caroline Borden of Boston, spoke of incidents connected with the work of the society in its earlier days; a copy of the letter sent to Miss Seymour twenty-five years before, as well as the last two letters received from her, were read; and a social hour and song fitly closed the exercises and the final meeting of the year.

On May 29, 1895, the semi-annual meeting of the Woman's Board of Missions of Boston was held with the Fall River society in the Central Church.

In 1896, a union meeting of all the Foreign Missionary Societies of the several denominations in Fall River was held with the First Church. Some two hundred persons were present. Miss Caroline Borden prepared a paper, giving a survey of the work of the Congregational churches in foreign lands. Other ladies presented similar papers of their own denominational work. The meeting was a great success, and closed with the oft-repeated expression of hope, that in the future other like gatherings might be held.

The good work still goes on, not perhaps on just the same lines, but the field is large, there are many open doors, and somewhere, at some time in the near future, we hope that our society will again take up some special work and help to gather in the "golden sheaves" under the lead of our divine Master.

### **Willing Helpers' Society**

It had been proposed by some of our ladies, members of the Woman's Foreign Missionary Society of Fall River, that there should be an opportunity for the smaller children to become interested in missionary work. On January 13, 1870, the children of the First Congregational Church and the Central Church were invited to meet in the vestry of the First Church to form a society to be called the "Willing Helpers."

They responded quickly, and at that meeting became "willing helpers" indeed. The object named was to raise funds sufficient to support two of Miss Seymour's scholars in Harpoot, Turkey. At a later date, the children of the Fowler Church also came into the organization. At the first meeting, Miss Hattie Andrews was made treasurer, and collectors were appointed from the Central Church, namely, Delia S. Carr (now Mrs. James E. Osborn), and Alice L. Buck; from the First Church, Mary Brayton and Emma Dunning (now Mrs. Albert S. French). It was voted that twenty-five cents should be the membership fee.

During the first year four boys and sixty-eight girls joined. In March of that year (1870), Miss Rice of Persia was invited to meet the members, together with any children of our day schools who might desire to attend. About three hundred and fifty were present.

A letter was written to Miss Seymour, asking her to select two girls for the society to assist in some way, and to send word what was especially needed for them.

The second annual report, in 1871, says that there were fifty-nine members of the society, and that they had raised in different ways the sum of \$149.39, which had been placed in the treasury. It is not necessary to give the record from year to year. This little band of workers, as they became

older, gave up their interest in this special junior branch, and many of them have enrolled their names in the mothers' society, and are now active members and officers of the same.

Different missionaries from all parts of the foreign field have met with them, and they have had a large share in the great work of clothing and brightening the lives of those who live far away in other lands.

They have given entertainments of many kinds to help swell the funds of their treasury. In 1877, when Miss Seymour was in this country for a vacation, she came to Fall River, and met with the children at one of their meetings. She told them about her journey home, and about the children they were helping, Aimie and Decoolie, and that Aimie was especially anxious to come to America with her.

In January, 1898, the twenty-eighth anniversary of the Willing Helpers was held in the vestry of the First Congregational Church. A reception followed the business meeting. A very interesting paper was read by Miss Edith Hawes. Among many other items, it was stated that \$2,212.16 had been raised in those years by the Helpers. Miss Sarah S. Brayton wrote a paper, which was read by Helen Brayton, recording the facts connected with the starting of the society.

Miss Caroline Borden came from Boston to be present on this occasion. She invited the members to help her fill a box she was about to send to Miss Seymour in Harpoot.

A collection basket was placed on the table, in which subsequently was found the sum of forty dollars, together with a number of notes of congratulation on their anniversary celebration. Refreshments were served to about one hundred and forty persons who were present. There are many pleasant statements in the annual reports of the Willing Helpers — a name happily chosen for them in the days of their first meeting.



In 1881, they journeyed in imagination, by the aid of maps and charts, from Fall River to Harpoot in Turkey.

The organization has given a four years' course of instruction in Harpoot to Aimie, the Kurd girl, and afterwards supported her as a teacher. It also gave a three years' course to Decoolie, Mayloo, Esther, Jubal, and Yeagharper, — in all, six scholars.

It has sent several boxes to Harpoot, and in nearly all the other years, it has made a donation to objects other than for the education of these girls. All this ennobling and beneficent work has been accomplished in the thirty-five years of its existence.

As time goes on, many of the older ones have joined our mothers' society, and are instilling into *their* children the need of such work, as well as the pleasure they will receive through this life, in helping to lift the burden from those who are so ignorant and needy, especially in their spiritual natures.

### Cradle Roll

At one of the quite recent annual meetings of the Woman's Foreign Missionary Society of Fall River, mention is made of a vote to have a "Cradle Roll" in the society. A committee was appointed to visit the parents and secure the names of the young children of members.

Mrs. Arba N. Lincoln, Mrs. George S. Brigham, and Mrs. Arthur Anthony were appointed from the Central Church.

Efforts were also made to enroll the names of children from the other churches — the First Congregational Church, the Fowler Church, and the Broadway Church. A total of fifty-three children joined through their parents, paying the customary fee of twenty-five cents. There was an entertainment given for them in 1904, in the Chapel of the Central Church. Its members are from the age of one year to five years.



**Financial**

Since the year 1882, when the Woman's Foreign Missionary Society became associated with the Old Colony Branch of the Woman's Board of Missions of Boston, the members directly connected with Central Church have contributed these sums through their various organizations, to wit: the Ladies' Auxiliary, \$4,228.00; the Willing Helpers, — seniors and juniors, — \$1,185.00; miscellaneous, \$258.91, making a grand total of \$5,671.91.

# PERSONAL SKETCHES



## PASTORS

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### **Rev. Samuel Washburn**

THE first settled minister of the Central Church in Fall River was the Rev. Samuel Washburn, who was installed April 24, 1844. Mr. Washburn was a preacher of more than ordinary ability. He had a clear, pleasant voice, distinct utterance, and an easy flow of language. His tastes were cultivated and refined; his manners graceful and winning, with such a charm of conversation as made him a brilliant accession to any gathering of scholarly men. He was unusually gifted in his addresses to the Throne of Grace. President Stearns of Amherst, who preached his installation sermon, said of him, "It is no disparagement to his successors to say that he is a rare man, able, zealous, full-hearted, and devoted." His brother ministers characterized him as a preacher sound in faith, apt to teach, and exact in discipline.

The early years under Mr. Washburn's administration were largely years of organization. As chairman of the committee, he prepared the first church manual, containing a List of Members, Ecclesiastical Principles and Rules, Confession of Faith, Covenant and Form of Admission to the Church. The Sabbath school took a more definite form at this time, coming under the care and support of the Church. The Church steadily increased, adding to its members, mostly those coming by letter, but some on confession of faith.

Mr. Washburn was dismissed at his own repeated request, in January, 1849, having served the Church as pastor four years and eight months. He was afterwards settled over a church in Baltimore, where he remained a few years. He died in New York, September 15, 1853.

MRS. HANNAH J. WASHBURN, wife of Rev. Samuel Wash-

burn, died March 23, 1845. Mrs. Washburn was a highly accomplished, intelligent, amiable, and devoted christian woman. She had traveled much abroad, and stored her mind with a fund of information, valuable to herself, and interesting and profitable to others. To her husband's flock she became strongly attached, and by them was most highly esteemed and loved. Her hand was ever open to the needy, and her heart to the afflicted. She had been in ill health for some time previous to her decease, suffering greatly at times. Her funeral services were held at the Central Church, and were conducted by Rev. Thomas Shepherd, of Bristol. She was buried at Andover, Mass.

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#### **Rev. Eli Thurston, D.D.**

DR. THURSTON was born in Brighton, Mass., June 14, 1808. He spent the first five years of his life there, removing to Jamaica Plain in 1813. His father died in 1817, and at the age of nine and a half years he went to make his home with an uncle in Westboro; he remained there until his seventeenth year, when he removed to Millbury, Mass., to learn the trade of gunsmith in the government works. About this time, he entered upon a religious life, and soon felt himself called to the gospel ministry.

With characteristic energy, he immediately began his preparations, commencing his studies at Day's Academy, Wrentham, then a popular school. Through untiring effort and aided by friends, he was graduated with honors at Amherst, in the class with Henry Ward Beecher, in 1834, later receiving the degree of doctor of divinity from his alma mater. The following year was passed at Andover Theological Seminary, after which he spent two years of study with Dr. Ide of West Medway, now Millis. During a part of this time, he supplied the pulpit at East Medway. Later, two years were



passed with Dr. Emmons in preparing the latter's manuscripts for publication.

Because of unusual promise, he was licensed to preach by the Mendel Association while pursuing his education. While preaching in East Medway, a great religious interest was awakened, and in a little more than a year the membership of the church was nearly doubled.

After completing his studies, he spent a short time at Wrentham and produced a deep impression by his commanding eloquence, his intense earnestness, and simplicity of manner.

At Wrentham, he met Miss Caroline M. Sanford, whom he married. In 1852, she passed away, leaving two children, Philo Sanford, who died in 1876, and Anna H., now Mrs. George H. Buck, of Chelsea, Mass. In 1854, he married Miss Julia A. Sessions, who, with her two children, Caroline S. (Mrs. James F. Jackson), and Thatcher T. Thurston, are still living.

In 1838, he received ordination and began his first pastorate, lasting ten years, at Hallowell, Me., after which he spent a year in Boston without settled work. During this time, he labored in connection with a mission in South Boston holding its services in a hall in the Old Colony Station. While there, Dr. Nathan Durfee (a committee on pulpit supply) requested him to preach for us as a candidate. This he refused to do, afterward, however, saying he would go to any church, as a minister of the gospel, requiring his services.

After hearing him, the Church, ever alert and quick to move, at a special meeting called to consider the question, voted to give him a call to become its pastor, the Society also voting in full accord with the Church. Mr. Washburn was dismissed January 2, 1849, and six weeks later Mr. Thurston took up his work. He came January 24, 1849, and was installed on March 21.

Said one who knew him well:

If the Central Church wanted a positive leader, a man who was not afraid to handle the truth; a man who, when he entered Fall River, meant positively the advancing of the kingdom of Christ; a man who, when he entered the pulpit, stood as if he had a message to deliver, they had it in Dr. Thurston. The man stood out in answer to the call of the Church, clear, dignified, pleasing. He was no brilliant, flashy light; he was no dreamer or theorist; he was a plain, practical, far-sighted, fearless, godly man. He believed in a kingdom of truth, and he preached it with all his might. He believed sin to be a MAN SINNING, and he preached to that man repentance and faith in our Lord Jesus Christ. His sermons were clear, pungent, and powerful. Once admit his premises, you could not escape his conclusions. Polite men, cunning men, quailed before that sharp knife of his tongue, and yet he had the gentleness of a friend and father of his people. He was a man of positive beliefs, and had a positive way of stating his convictions. He made no compromise with error or half truth or with any practices which annulled or would lead to the annulling of the commands of God.

Of his preaching one of his Church has said, "I go away each Sabbath wondering what more he can say to purify and elevate the Church, and yet each returning week brings messages equally fresh." His Sunday and Thursday evening meetings were full to overflowing, and at the close of his work our Church had increased to a membership of over three hundred.

On December 4, 1869, word came that his son Sanford was ill of pneumonia in Boston, and he hastened to his bedside. While there he contracted a severe cold, but returned on Saturday expecting to preach the following day, but was unable to do so. The following Thursday he became critically ill with an attack of paralysis of the lungs. He gradually failed until, a little after midnight of Sunday, the 19th, the summons came, and his spirit took its flight to the realms unseen.

Dr. Thurston was sixty-one years of age. He had been with us twenty years lacking one month. He fully realized the seriousness of his last illness, and said to his dear friend, the Rev. P. B. Haughwout, "If I go, I shall see you where I am." His friend joined him a few years later.

On the morning of December 22, 1869, prayers were offered

at the house by Dr. Thatcher Thayer, of Newport, and an hour later services were held in the church. The audience room was completely draped in black, while over the pulpit, in the midst of beautiful ferns and palms, were placed the last words spoken by Dr. Thurston, "Thy will be done, on this I rest." A wreath of roses hung on the closed door of the family pew.

The public services were conducted by Rev. Dr. Seth Sweetser, of Worcester, a personal friend of Dr. Thurston's, and Dr. W. W. Adams. Rev. P. B. Haughwout made the principal address. Leading members of the Church and Society served as pall bearers.

Seats were reserved for the Taunton Conference of Ministers and the pastors of the city churches. Montgomery's well-known and most appropriate hymn was among those sung by the regular choir.

Servant of God, well done,  
Rest from thy loved employ;  
The battle fought, the victory won;  
Enter thy Master's joy.

Much has been written and elsewhere recorded of this widely influential minister of the gospel, and there are many reminiscences especially dear to his people, which are worthy of record in this narrative did space permit.

At the settlement of Dr. Thurston, there were many efficient, zealous, working members in the Church, and under the lead of the new pastor, they soon began to make it felt as a power in the community. Accessions were made, often in great numbers, and, as a missionary church at home and abroad, it ranked among the first in the state of Massachusetts.

World-wide interests, such as discoveries, inventions, the wonderful facilities of communication between nations, etc., were matters of vital importance to him. They aroused the whole enthusiasm of his nature, for through them he beheld the grand and final triumph of our Lord in the whole world.

Probably no other man in Bristol County wielded so great

an influence in many ways. In his public addresses he was always greeted by large and appreciative audiences.

As a reformer, his influence was felt throughout the city. His interest in the public schools was very active, and he served upon the school board from 1850 to 1856. He recognized the liquor traffic as a source of incalculable evil and an obstacle to every good work. His voice was often heard in his pulpit upon political topics, and the cry against "politics in the pulpit" he severely rebuked.

At one time, the city caucus was called to meet upon the same evening as the midweek church service, — the caucus at eight o'clock and the church service at half past seven. The church meeting opened promptly at the appointed time, and as the clock struck eight, Dr. Thurston arose and said, "Brethren, we have a duty to perform at this hour at the City Hall, the meeting is dismissed"; and pastor and people repaired to the City Hall, which was already crowded. It is satisfactory to know that the temperance ticket was nominated and subsequently elected.

As Governor Andrew was the war governor of Massachusetts, so Dr. Thurston was the war minister of Fall River, and his Church was ever attuned to the keynote of patriotism and duty. During the Civil War, his whole soul was stirred to its depths, and his sympathy in the struggle was intense. In those trying years, his faith in God and his omnipotent power to work righteousness did not fail.

A member of the old church choir relates this circumstance:

One of their number was in the habit of receiving telegraphic news, and sharing it with Dr. Thurston before he left his study for morning service. When the news came that "Richmond had fallen," it was decided not to tell him until he was in the pulpit. As he entered the church, the organist, Lyman W. Deane, began to play with the full power of the organ, "John Brown's body lies a-moldering in the grave; his soul goes marching on." Dr. Thurston was amazed, as were those of



the congregation who had not heard the news, and was at a loss to understand such an innovation and untimely levity. As Dr. Thurston ascended one side of the pulpit, a messenger met him from the other, and handed him the telegram. As he opened it, the organ suddenly ceased, then followed an intense silence while he read the message. At its end he stepped forward and said, "Let us pray." He concluded his prayer with the words, "Praise God from whom all blessings flow"; the congregation rose at once, and together they sang the joyful words. His wonderful sermon preached upon the assassination of President Lincoln, from the text Jeremiah 48: 7, "How is the strong staff broken and the beautiful rod," is still held in memory by our older members.

He was greatly interested in the church choir, often attending its Saturday evening rehearsals, and commending heartily any selection or rendering which especially appealed to him.

His study was on the Rock Street side of the old church edifice, and one, now living, attests to his early winter walks to the church, lantern in hand.

Another member recalls an evening meeting, when, at a pause, it was suggested that the pastor take his chair and become one with the people. This at the time did not meet with his approval. The following Thursday, however, after the opening prayer, he took his seat with the audience, and the meeting proved so pleasant, inspiring, and successful, that the custom was often followed.

A close friendship, not unlike that of David and Jonathan, existed between Dr. Thurston and the Rev. P. B. Haughwout of the First Baptist Church of this city. For many years their monthly exchange of pulpits gave pleasure and mutual benefit to their congregations.

Dr. Thurston's life stands before us, a living monument to God's praise, and will so stand as long as the Church remains.

He was a "cornerstone" well fitted and rounded out, a chosen vessel fit for the Master's work.



**Rev. Michael Burnham, D.D.****An Appreciation**

It was a kind providence which brought Mr. Burnham to the Central Church as the successor of Dr. Thurston in the pastorate.

Although young and inexperienced in the ministry, his zeal for the work, and the entire consecration of his soul to the sacred calling, soon won to him the hearts of his people, and he has retained their warm affection and interest through all the years of his absence, as is witnessed by the fact that he has been recalled to preach for us almost every summer since he left Fall River, and our people have shown their delight each year in welcoming him back to his old pulpit.

The strong attachment so immediately felt for Mr. Burnham was largely due to his genuine and keen sympathy with his people, in their grief at the loss of their well-beloved pastor who had ministered to them for twenty years.

Mr. Burnham so truly entered into the experiences of his Church that he seemed to feel a personal share in their sorrow, and his intuitive understanding of Dr. Thurston's character was always so appreciative that it was difficult to realize the fact that the two men had never met. Indeed, the desire voiced by Mr. Burnham at his first service with us after his installation, that the mantle of Dr. Thurston might fall on him, seemed by his people to have been answered when the new pastor was permitted to see the fulfillment of the plan so near to the heart of the old pastor, that we should build a substantial and beautiful house of worship, which should fittingly express the zeal and devotion of the people.

Mr. Burnham was an eloquent and persuasive preacher. His natural gifts of expression were far beyond the ordinary, and his sermons were rich in allusion and illustration. He was unusually gifted in prayer, and in the prayer-meeting, both as leader and speaker, he was inspiring and impressive. But his greatest power and influence lay chiefly in his winning

personality, — the man himself, his sincerity, his earnestness, his whole-souled devotion to Christ and his kingdom; and above all, his human interest, the unaffected and warm outgoing of his heart toward individuals, and his desire to help and to save. These were the qualities which so endeared him, not only to the people of his own church, but to hundreds outside his own parish, and which lent a peculiar charm and persuasiveness to all his public utterances. As one has lately written of him, "For those closest to him, that which overtops all in his character, is his wonderful capacity for sympathy, as pastor and friend; he is a modern 'Greatheart.'"

The Church continued to grow and flourish during Mr. Burnham's ministry. The congregations were large and interested, and the prayer-meetings were so well attended that it was difficult for a late-comer to find a seat. Mr. Burnham was very successful in inducing the people, young and old, to take active part in the meetings, and there were scores who were in the habit of speaking or praying, so that the meetings maintained a high degree of interest and profit. Mr. Burnham was so popular and attractive, both as preacher and pastor, that he united all classes, and drew into the Church many who, though poor in this world's goods, proved themselves by their active interest and service, to be rich towards God. The majority of such additions to the church membership were the fruit of Mr. Buck's loving labors, but their connection with the Central Church was largely determined by their respect and admiration for its pastor.

Notwithstanding the success of Mr. Burnham's ministry, the years brought many burdens and trials which tested the endurance and faith of the pastor. The present church building was erected in the early years of his ministry, but the load of debt which later rested on the Church, mainly resulting from the depreciation and lack of sale of the old church property, was a source of depression and worry. When this load was lifted and the debt paid (1880), it was done at the cost

of great personal effort and sacrifice on the part of Mr. Burnham.

It was during his pastorate, also, that the Church lost two most generous and loyal supporters, in the deaths of Col. Richard Borden and Dr. Nathan Durfee. Death also invaded the pastor's own home, and claimed two interesting and lovely little children; there were, besides, other trials and disappointments, so that the pastor's health began to give way under their accumulated weight.

He could not throw off these troubles with the buoyancy of one whose sympathies were less keen and sensitive. He bore his people on his heart, and the burden of responsibility and trial told so heavily on his health, that when he received a call to Immanuel Church, Roxbury, in 1882, he felt it wise to accept this opportunity for change of scene and work, to the great regret of the Church and the whole city.

Mr. Burnham's subsequent history, as pastor of the churches in Roxbury, Springfield, and St. Louis, has but proved and ripened his talents, and added, year by year, to his reputation as one of the strong men of the denomination. All his charges have been in churches of prominence and of the first standing. In all of them he has sustained himself with marked ability and success. His wife, whom he married February 8, 1871, four months after his installation, was Miss Cassandra V. Washburn, of Abington, Mass. She has always been a helpmeet for him, — cheerful, warm-hearted and cordial, full of energy, and extremely useful in all the work of the Church and parish. She has been beloved by all who have known her.

Five children have been born to Dr. and Mrs. Burnham, — four of them during the Fall River pastorate. Of these, the two oldest only are now living, — a son, Edmund Alden, like his father a Congregational minister, and a daughter, Mary Wesley, now Mrs. Nathaniel S. Kaime, of Denver, Colo.

It was at his daughter's home in Denver, that Dr. Burnham's death occurred, April 15, 1905. The news of this event brought deep sadness to this Church and congregation, as the telegram announcing the fact was read from the pulpit at the morning service, Sunday, April 16. Dr. Burnham had been in failing health for some months, and the determination of the Pilgrim Church to build a new house of worship in a different location had led to the resignation of Dr. Burnham from his charge at St. Louis, since he felt that he had not the strength to carry the church through this new experience. He and Mrs. Burnham had been but a few weeks with their daughter, in Denver, where they had hoped much from rest and change of air, when the fatal illness seized him.

At the annual meeting of the Central Church, on Monday evening, April 17, a committee was appointed to attend the funeral at Essex, on Thursday, and the following resolutions presented through Deacon Charles J. Holmes, were adopted:

We learn, with sincere and heartfelt sorrow, of the death of our beloved former pastor, Rev. Michael Burnham, D.D., and desire to place on record this expression of our affection and esteem for him, and our tender sympathy for the bereaved family. Dr. Burnham's life became intertwined with the life of the Central Church to a remarkable degree. He came to the Church fresh from his seminary studies, and at once won the hearts of the whole parish. The twelve years of his pastorate, from 1870 to 1882, were eventful ones in the life of the Church, including, as they did, the building, dedication, and freeing from debt of our present edifice. Dr. Burnham was possessed of a peculiarly sympathetic nature, and all the burdens of the members of his parish became his own personal burdens. He lavished his strength upon the people he loved, and he gained from them, in return, a love and esteem which the passing years have not at all dimmed. In his various relations with outside interests, — missionary, educational, and civic, — he was a wise and faithful counselor and helper.

Our earnest prayer is, that the comfort which he brought to so many hearts in our congregation may be granted in full measure by the "God of all comfort," to the sorrowing widow and children.



In moving the adoption of the resolutions, Deacon Henry H. Earl spoke as follows:

In the death of Dr. Burnham, the Central Church loses one of the most dearly beloved of its former pastors. Though compelled by ill-health to retire from his official relation with this Church, he never lost his love and affection for this, his first pastorate, — a love and affection maintained through all the succeeding years of his ministry, and cordially reciprocated by his people then and now. Intensely sympathetic in his nature, a man broad minded, considerate, conservative, he lavished his strength and affection on the objects of his love, which included not only his immediate parishioners, but humanity at large.

Hence he was most faithful in all the work of his several pastorates, however large and exacting, — in his trusts as an official of institutions of learning, in his membership on domestic and foreign missionary boards, with his ministerial brethren, in his civic relations. Of the sturdy New England stock, he was always loyal to the most cherished convictions and the highest ideals of New England life. We are sad to think that we shall have him with us no more.

The committee appointed to attend the funeral comprised Deacon and Mrs. Charles J. Holmes, Deacon and Mrs. Charles A. Baker, Deacon and Mrs. Newton R. Earl, Mr. C. V. S. Remington, Mr. Albert F. Dow, Mrs. Eli Thurston, Mrs. R. K. Remington, and Mrs. William Carr.

The funeral services took place at the little church in Essex, and consisted of prayer by the pastor of the church, Rev. Mr. Lathrop; reading of Scripture by Rev. Mr. Capen, a classmate of Rev. Edmund A. Burnham; an address by President Harris of Amherst, who was a room-mate of Dr. Burnham at Andover and a close friend; prayer by Rev. Dr. Barton of the American Board; two vocal selections sung by Mrs. Edmund Burnham; and benediction by Rev. Dr. Patton, recently of St. Louis, but now a secretary of the American Board. After the benediction, Deacon Charles J. Holmes arose, and asked the privilege of saying a few words; then, in trembling accents, he gave a brief but most touching and tender tribute to his dead friend, alluding to his connection



with Central Church, and the strong personal ties between Dr. Burnham and himself. The body was laid to rest in the Essex church-yard, where seven generations of the Burnham family are buried. His body, indeed, rests in the little country church-yard, but his spirit has entered in "through the gates into the city," where he is realizing the blessedness of that "communion and fellowship with the saints in light," to which he looked forward with such joyful anticipation and confidence, — a confidence stayed on Him who is our "God forever and ever."

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**Rev. Eldridge Mix, D.D.**

THE fourth pastor of the Central Congregational Church was REV. ELDRIDGE MIX, D.D.

He was born in Atwater, Ohio, January 15, 1833. His ancestors were among those brave and progressive New Englanders, who, early in the nineteenth century, emigrated from New England and settled the Western Reserve, and whose descendants have been so prominently identified with our national life.

In early manhood, he entered Williams College and came under that great educator, Mark Hopkins, graduating in 1854. From college, he entered Andover Theological Seminary, from which he was graduated in 1860; on December 6, 1860, he was ordained by the First Presbytery of New York City. In 1861, he married, at Wilton, Conn., Miss Susan Willard.

He was assistant pastor of the West Presbyterian Church in New York, from October, 1860, to November, 1861; pastor of the First Congregational Church, Burlington, Vt., from September, 1862, to September, 1867; pastor of the First Presbyterian Church, Orange, N. J., from September, 1867, to June, 1881. The degree of doctor of divinity was conferred on him by Princeton University in 1878. He was installed as

pastor of the Central Congregational Church, Fall River, in October, 1882. He resigned this pastorate in May, 1890.

He was a faithful and devoted pastor and an earnest preacher, whose constant endeavor was to follow in the footsteps of Christ. By his preaching and life, he held before men the great truth, "To save lost humanity, the invisible God came to dwell among us in form of man, and willed to make himself known by this single sign, 'Love.'" Or, in his own words, "We look upon One strangely like ourselves, — One who has bowed the heavens and come down to us; who, though the mighty maker of the universe, has stooped to be the Saviour of men."

His life of christian strength is based upon and inspired by christian faith; a noble life of self-effacement, in which the Christ spirit such as the world seldom sees is largely exhibited; a heart of compassion, kindness, lowliness, meekness, long-suffering, and, "above all these things," love.

As pastor of the Central Church, he was greatly beloved by his parishioners, and ever held by them as a devoted christian man; he was esteemed by the ministry at large, pre-eminently "as a workman that needeth not to be ashamed." The elements which marked his character were, great dignity and refinement of manner, unselfishness, sympathy, and integrity.

He loved the Central Church and all its varied services, and his affection for it has ever been maintained during these later years since his pastorate. He loved intensely the Sabbath morning of worship, with its music and its grand old hymns of inspiration; he rejoiced to join with heart and voice with the great congregation as they sang together,

I love thy church, O God!

. . . . .

Beyond my highest joy,

I prize her heavenly ways,

Her sweet communion, solemn vows,

Her hymns of love and praise.

The evening hour of prayer and praise was also one of great comfort and joy to him. He firmly believed and preached the great truth, that "the gospel alone can solve the large problems of the world," and that to advance the onward and upward movement, to elevate and christianize all mankind, is the high calling of the church. He loved and took great delight in the home and social life of his people; to him, home was the kindest, dearest place in all the world, — "the blossom of which Heaven is the fruit," an Eden spot, whose gateway led into the church and the life of christian privilege and service.

He was intensely interested in all the different branches of the church work,— its missionary efforts both at home and abroad; the Sabbath school and Young People's Society; its many beneficent works; especially the Pleasant Street Mission, so successfully and wisely carried forward by his colaborer and beloved friend, Rev. E. A. Buck.

He firmly believed in and advocated systematic giving.

He endeavored to lead his people into personal work in winning men into the kingdom of God.

He has keenly felt the deaths of his steadfast and loyal friends, and the afterglow of their noble and devoted lives will not soon fade from his memory. "But if there was no night, we should not see the stars," and in all the changes and sorrows of life he has been enabled to say, "The Eternal is a rock and a strong refuge."

A man of marked executive ability, Dr. Mix for a number of years past has been superintendent of the large mission work of the Congregational churches of Worcester. He has been enabled to do a grand work in this large field.

On February 22, 1905, Mrs. Mix was called to her "Father's house." She was a woman of refinement and culture, of gentleness and sincerity, loving the kingdom of God and devoted to its promotion. Her grace and sweetness of character will long be remembered here. "And it shall

come to pass that at evening time, it shall be light," and so shall

The voice that once said, "Peace, be still,"  
Now whispers softly, "Fear no ill."

And when the "twilight is gently closing in" shall glad hands be stretched forth to welcome home, and, oh, joy! the Master's "well done."

On the church calendar of February 26 was written, "The hearts of our people go out in tenderest sympathy for Dr. Eldridge Mix and his daughter, in their great sorrow at the death of Mrs. Mix."

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#### **Rev. William Walker Jubb**

REV. WILLIAM WALKER JUBB, the fifth pastor of Central Church, was of English birth and education. When seventeen years of age he joined his mother's church, the Methodist, and when about twenty, he began to preach. Later Mr. Jubb left that denomination for what he thought to be "the freer life of Congregationalism." After some time spent in study, he was settled over his first Congregational church (1864) in Ilkesson, Derbyshire.

He visited this country in 1881, when secretary of the Congregational Irish Missionary Society, and presented the claims of that organization in Boston, New York, Chicago, and Philadelphia.

Ten years later, he visited the United States, when he was introduced, by mutual friends, to the Central Church, — at that time without a pastor. The result of this introduction was the installation, September, 1891, of Mr. Jubb as fifth pastor of the Church, which office he retained for five years, when he resigned and returned to England.

Mr. Jubb was a man of great ability; eloquent as a speaker, and with a ready flow of language; a persuasive orator, genial



and sympathetic. He was well-read in the best literature, and, when called upon for public addresses, more than filled the expectation of his audience. Mr. Jubb died in Illesley, near London, in March, 1904.

MRS. MARTHA JUBB, wife of Rev. W. W. Jubb, was a cultured English gentlewoman, endowed with many superior qualities of mind and heart, a woman whose presence was always felt for good in whatever position she might be placed. She was conscientious, spiritually minded, and earnestly devoted to the best interests of the Church. She returned to England with Mr. Jubb, in 1896.

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### **Rev. William A. Knight**

THE sixth pastor of the Central Congregational Church, the REV. WILLIAM A. KNIGHT, began his pastorate in October, 1897, and served the Church until January, 1902. He was the son of the Rev. Allen A. Knight and Mary A. (Robeson) Knight, and was born in Milton, Mo., October 20, 1863. His education was received in the public schools of Cleveland, Ohio; in Adelbert and Hiram colleges; and in Oberlin Theological Seminary; while recent study at Harvard has won for him the degree of master of arts. He was ordained to the ministry, September 4, 1886. In November of the same year he was married to Miss Maude Russell, of Aurora, Ohio, who with two daughters, Ethel and Gertrude, constitute their family.

After pastorates in the Madison Avenue Congregational Church of Cleveland, and as associate pastor in the First Presbyterian Church of the same city, Mr. Knight went to the First Congregational Church of Saginaw, Mich., and thence was called to the pastorate in this city. The years which he spent with the Central Church were years of active, devoted service, with special emphasis, perhaps, upon the work among the young people.



A man of Mr. Knight's temperament could not be long in a manufacturing city like Fall River without having his sympathies aroused in behalf of the "toilers," and he became known, not only in the Church, but in the city at large, as the friend and champion of the poor and unfortunate of whatever name or class, and as an untiring advocate of peace and justice for all.

Personally, Mr. Knight is a man of deep spiritual nature, and of unswerving persistence in carrying out his convictions of duty, at whatever cost. Coupled with these sterner characteristics, are the most tender sympathies, and an artistic temperament which reveals itself very happily in his sermons and literary work. He is a constant student of the Bible, and his peculiar literary gift has found in "THE BOOK" material for its use, in song and story. Among other writings, he has published a little booklet, "The Song of Our Syrian Guest," an interpretation of the Twenty-Third Psalm, which has had a very large circulation, and has appealed to many a heart, the world over.

Mr. Knight left Fall River in response to an earnest call to assume the pastorate of Berkeley Temple, Boston, but after a year's service in this large institutional church, he became the pastor of the Brighton Church, in the same city, where he is now enjoying a fruitful ministry.

He has been called to public service, as a director of the Massachusetts Home Missionary Society, the Boston City Missionary Society, and as a member of the Committee on Labor of the National Council.

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### **Rev. Clarence F. Swift, D.D.**

REV. CLARENCE F. SWIFT, D.D., was born in Oberlin, Ohio, in 1861, and graduated from Oberlin College in 1883. After a year in Oberlin Seminary, he completed his theological course

in Union Theological Seminary, New York City, where he graduated in 1886, and at once began his first pastorate in Smyrna, N. Y.

In the same year he married a college classmate, Miss Janet H. McKelvey, of Sandusky, Ohio, who has been a most active and efficient helper in every department of his work, and who with two daughters now constitute his family.

In 1888, Dr. Swift accepted a call to the New England Congregational Church of Saratoga Springs, where he served for six and a half years. In 1894, he took up the work with the Plymouth Church in Lansing, Mich. During this pastorate, a volume of his sermons entitled, "The Treasure and the Vessel," was published by the young people of his church, largely for circulation among the members.

In 1899, the Park Avenue Church of Minneapolis drew Dr. Swift away from Lansing, and in 1902, he was called from that field to take up his work in Fall River.

In June, 1900, the degree of doctor of divinity was conferred on him by Knox College, Galesburg, Ill.

He is logical and forceful in his sermons, — preaching without notes. His interest in theology is largely practical, being much less concerned with "truth for truth's sake" than with "truth for righteousness' sake."

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### **Rev. Edwin A. Buck**

REV. EDWIN AUGUSTUS BUCK was born in Bucksport, Me., May 31, 1824. Mr. Buck's parents were James and Lydia (Treat) Buck, — the former a country merchant in the town of Bucksport.

Edwin left home at fourteen years of age for Bangor, where he served as clerk in a store. During this time he suffered from an accident which kept him at home for some weeks. He always counted this event as the turning-point in his life's

history. It was at this time that his mind inclined to thoughts of study.

With a natural aptitude for business, and flattering prospects offered him by his employer, the decision to obtain an education by his own efforts and consecrate all his powers to the service of the Master, was a victory over self, and he never swerved from this life purpose. He prepared for college at Phillips Academy, Andover. Thence he went to Yale and was graduated in the class of 1849.

Three years later he was graduated at Bangor Theological Seminary. One year of his theological course was taken in Andover Seminary, Andover, Mass.

In January, 1853, he was married to Miss Elmira R. Walker, of Medway, Mass. For twenty-four years, she shared his labors and faithfully fulfilled the duties of wife and mother in a home where love reigned supreme. She died the 16th of February, 1877.

Mr. Buck began his work as preacher, in Pownal, Me., in 1852. On May 31, 1854, he was ordained and settled as pastor over the Congregational church in Bethel, Me., where he continued till March 23, 1859. From March 30, 1859, to December 1, 1867, he was pastor of the Congregational church in Slatersville, R. I. In December, 1867, he was appointed missionary at Fall River, and began his work immediately.

The especial work of Mr. Buck as missionary has already been given in the records of the Chapel work. There is much of interest also in his social life. He came as a stranger to all except one family in our Church (Mr. Ira Marvel's), who had suggested him as abundantly qualified to fill the position of missionary. Soon after the arrival of the family, Mrs. Buck found in the Church an old school friend (Mrs. Elizabeth V. Carr), and the renewed acquaintance lasted until her death in 1877.

Mr. Buck was immediately recognized as a man of pure, sympathetic nature, fitted by grace for his especial work, —

a christian friend and teacher. He soon won all hearts, and, while giving bread to the body, gave the "bread of life" to the soul.

His office was open to every visitor, and he patiently listened to every appeal. The Chapel was the birthplace of many souls from the bondage of sin. His daily visits to the kindergarten, held in another room, were greatly appreciated. Throughout the city he was familiarly known as Father Buck.

His sunny nature made him a pleasant friend to meet, and the homes of all classes were gladdened by his words of sympathy and cheer, his love and charity.

His unique originality made his mission one of the quaintest features of church work, and gave to it a reputation not unlike that of "The Little Church Round the Corner," in New York City.

President Dwight of Yale College and Mr. Buck were graduated from the college in 1849, and divided the honors of the class between them.

In 1889, President Dwight invited the class to hold its reunion with him, and twenty-five of the fifty living members of a class numbering ninety-four, gathered at his hospitable mansion. Reports and letters from the absent were read, — those present reporting for themselves. The missionary from Fall River claimed prominence in but two directions, — first, that in college days he shared equally in a prize with the president of the university, and second that, although he had never held public office, still he had done more for one of the "United States" (and that the most populous) than probably any other member of the class, to wit, the "state of matrimony"; for when he received the cordial invitation from President Dwight to attend the reunion, in his reply he had added, "I have just married my nine hundred and fifteenth couple."

Ten years later, at the fiftieth reunion of the class, President Dwight said to Mr. Buck, "You have accomplished more



good than any other member of the class." And when he modestly disclaimed this tribute, Dr. Dwight replied, "The president of Yale College always tells the truth."

Feeling unequal to the varied and exacting duties of the work of his office, at the age of seventy-five — after thirty-two years of faithful service — he tendered his resignation; it was reluctantly accepted, but with the understanding that he serve the Church as "missionary emeritus" the remainder of his life, and that his salary be continued until his death.

The period of his work covered the last two years of the pastorate of Dr. Thurston, and also those of Dr. Burnham, Dr. Mix, Rev. William W. Jubb, and Rev. William A. Knight, and about one year of that of Dr. Clarence F. Swift.

His health gradually failed, and on March 9, 1903, after a brief attack of pneumonia, his earthly tabernacle was laid aside and he entered into the joy of his Lord. The tolling of the bell of the Central Church carried the sad tidings of his death throughout the city.

After a brief service at the house on March 12, the body was carried to the church, where it lay for the noon hour, and a multitude of people — fourteen hundred to fifteen hundred probably — looked upon the face of the man whom they revered and loved. "Some who had attended the burial services of leaders of national renown said that they had never witnessed such a spontaneous outburst of love and gratitude as was manifested by the gatherings in Central Church and at Oak Grove Cemetery."

The funeral services were conducted by Dr. Clarence F. Swift, pastor of the church, assisted by Dr. W. W. Adams and Dr. Eldridge Mix. At these services one of the tributes paid to his memory was as follows:

God gave our brother richly of wisdom and knowledge; his joy was to share with others; God gave him richly of grace and righteousness; what life ever followed more closely the life of Him who went about doing good?



The following Scripture selections from Job 29: 11-16 were very appropriately read at the service:

When the ear heard me, then it blessed me; and when the eye saw me, it gave witness unto me:

Because I delivered the poor that cried, the fatherless also, that had none to help him.

The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

I put on righteousness, and it clothed me: my justice was as a robe and a diadem.

I was eyes to the blind, and feet was I to the lame.

I was a father to the needy: and the cause of him I knew not; I searched out.

## DEACONS

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### **Deacon Benjamin Earl**

<sup>s</sup> DEACON BENJAMIN EARL, for forty years a deacon of the Central Congregational Church, died in office, April 5, 1884, in the seventy-fifth year of his age. His death resulted from a general breaking up of the system, after a most active business and public life.

He was born in Taunton, August 7, 1809. His father died when he was but six years of age, leaving a widow and six children. He was carefully reared by his mother, received a common-school training, and at the age of fourteen, after a trial of the sea, became an apprentice to the wool-carding business in Taunton.

In 1826, he came to Fall River, and entered the office of the Fall River *Monitor*, to learn the printing art. A few years later, he purchased the newspaper and printing office, and continued in it until 1838. Previous to this, he bought the local book and stationery business, which he conducted successfully until his decease. In the "Great Fire" of 1843, he lost his entire stock; but his good credit enabled him to continue, and he was one of the first to occupy a store in the new "Granite Block."

Deacon Earl united with the First Congregational Church on profession of faith in 1836, and became one of the original members of the Central Congregational Church on its organization, November 16, 1842.

In June, 1844, he was elected one of its first two deacons, and served in that capacity through life. He was in active service for thirty-three years, being present at every communion season save two, when he was detained, on one occasion by illness, and on the other by absence from town.

The "golden wedding" of Deacon Earl and his wife, a granddaughter of Col. Joseph Durfee, the Revolutionary veteran, was celebrated in the parlors of the new Central Church, on December 2, 1880, when Mr. Earl made a happy response to an address of congratulation, and was made the recipient of many good wishes as well as elegant and costly tokens of esteem. Among these the most prominent, — a chaste and elegant memorial of the event, — the spontaneous offering of many friends, was a VASE twelve inches high, of unique and beautiful design, made of solid silver, lined with gold, and bearing on one of its sides, the representation of a poppy flower and seeds, — emblem of quietude, — and on the other the following inscription: "Presented to DEACON AND MRS. BENJAMIN EARL, by members of the Central Church of Fall River, on the FIFTIETH ANNIVERSARY of their Marriage, as a token of their Esteem and Affection, 1830 — Dec. 2, — 1880."

It was a fine expression of the golden memories and affection cherished by the Church, which, in all its years of growth and progress, had made constant demands upon his wisdom and counsel, his zeal in good words and works, and now claimed the privilege of uniting with his home, in a more public way, of manifesting their interest, good-will, and fellowship.

The young men of the Church on the same occasion marked their appreciation and friendship by presenting Deacon Earl with a fine gold-headed ebony cane, suitably engraved and inscribed.

The following is taken from the annual report of the pastor and deacons for April, 1884:

Benjamin Earl: He was one of the original members of this Church. From the day of its formation until his death, he held in it the office of deacon.

Who of you that knew him, knew his fidelity in the discharge of the duties of his office, knew his wisdom and sagacity in counsel, knew what a tower of strength he was in the times of trial and trouble through which the Church has passed, will not join with us in saying, He was one of its noblest pillars?

His last sickness was both protracted and painful, but he preserved the same calmness and serenity, the same patience and peacefulness, which had hitherto characterized his life, unto the last.

MRS. NANCY S. EARL, wife of Deacon Benjamin Earl, was one of the most active members in early church work. She was of happy disposition, and quick to respond to any demand made upon her.

In those early days trained nurses were unknown, hence frequent calls were made upon the experienced mothers of the community in cases of illness, and much of this work fell to her care.

Deacon and Mrs. Earl were in charge of the preparation for the communion service for about thirty-three years.

Pleasant recollections of her devotion come to many who recall her cheerfulness, her sociability, and her hearty companionship.

She died January 1, 1895, in the eighty-sixth year of her age.

One who remembers her well, says, "In our younger days we used to so love to call on Mrs. Earl for a social afternoon and talk, or for advice and comfort; and now in our later life, we are again and again surprised at the sudden remembrance of some bit of wisdom or help or humor, gathered in those far-off days, but which have tinged our own lives and given to us holy and precious memories of this friend and confidante of our youth and inexperience."

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### **Dr. Nathan Durfee**

DR. NATHAN DURFEE, the third child and eldest son of a family of nine children, was born June 18, 1799, in that part of the town of Freetown now called Fall River.

His father was Charles Durfee; his mother, Welthe Hathaway Durfee. Charles Durfee was a man of marked promi-

nence in his day. He held the office of justice of the peace, which at that time was an office of great distinction.

Nathan and another brother, Thomas, graduated from Brown University in Providence, R. I. (class of 1824). Thomas then went as the first home missionary to Missouri, where he died in 1833, aged only thirty-two years. Nathan studied medicine and received the degree of doctor of medicine at Harvard College. The practice of his profession not being to his taste, he soon abandoned it, and became identified with the manufacturing interests which Col. Richard Borden and others had already started.

He erected the first brick building in the town, on the corner of Main and Central streets.

He was especially fond of agricultural pursuits, bringing into a high state of cultivation rocky and swampy lands which seemed almost valueless. He identified himself with the broader interests of the county and state, became president of the Bristol County Agricultural Society, and was later one of the foremost organizers of the Bristol County Central Agricultural Society, and its president for many years. He was a trustee of the State Agricultural College at Amherst, and its treasurer for a time; he contributed largely to the institution, both of time and money, and erected a plant house on its grounds, which bears his name.

He was kind-hearted, benevolent, and greatly interested in the youth of the town, and was especially ready to help young men who were seeking an education. He was a great advocate of temperance, strong in his convictions, and fearless in his censure of wrong-doing.

As one of the seventy original members of the Central Church, he was ever loyal to its interests. He was elected a deacon, November 11, 1850, and served in that capacity to the end of his life. He was largely instrumental in the erection of our first church building, and when the new church edifice was built, his name, with that of Col. Richard Borden,



was first on the list of subscribers to the building fund. He watched the construction with great interest, and was helpful to the committee in many ways, by his suggestions and practical experience.

The American Board of Commissioners for Foreign Missions and all departments of church work received his unfailing support. He was also public spirited, opening streets and avenues, giving them to the city and ornamenting them with shade trees. The trees lining both sides of Prospect Street, from Hanover to the entrance of Oak Grove Cemetery, he transplanted from his own premises situated at the head of Rock Street.

April 29, 1827, Dr. Durfee was married to Miss Delana Borden.

MRS. DURFEE was a queenly woman, of strong characteristics, careful in speech, wise in judgment, open hearted, loved and revered by all who knew her. She exerted great influence (always on the best side); was gentle and unobtrusive, and a felt power in her time.

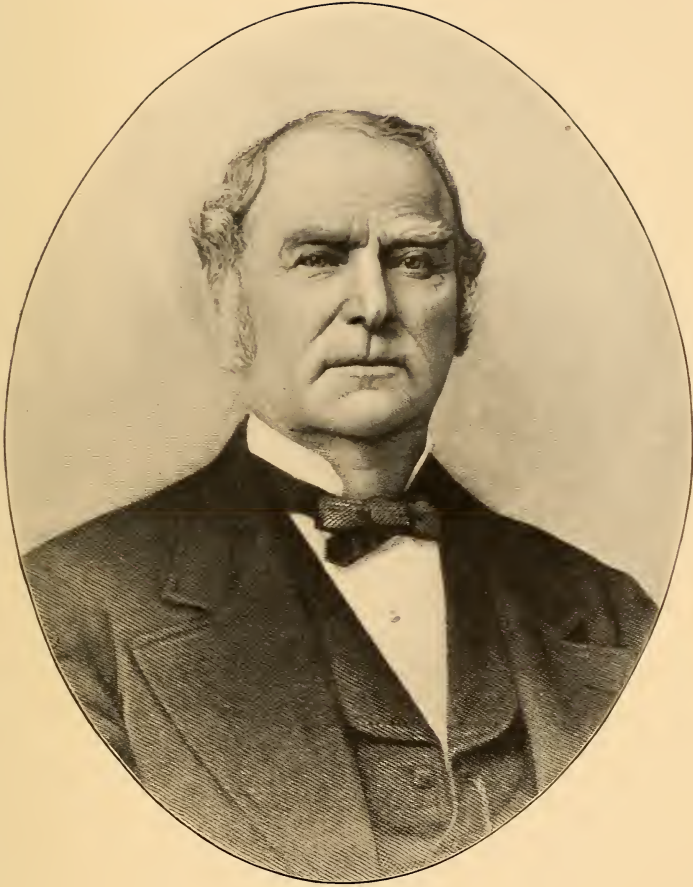
Their home was most attractive; the fine and spacious grounds, filled with trees, fruit, and flowers, were always open to the public, and many a weary one entered, and while breathing in the pure air and beautiful sunshine, was rested and refreshed for the further duties of life. Mrs. Durfee died January 30, 1863, after a long and tedious illness.

Dr. Durfee married a second time, Mrs. Mary Day Gladding, who survived him. He died April 6, 1876.

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### Deacon Elijah C. Kilburn

DEACON ELIJAH C. KILBURN was born in Walpole, N. H., June 10, 1811. His early life was varied in experience. He was at one time a carpenter and contractor; at another a



ELIJAH C. KILBURN  
Deacon, A.D. 1862-1884



hotel keeper in Boston (1834-1837), and afterward a farmer in Walpole (1837-1846). He came to Fall River in 1847, and joined his brother, John Kilburn, who was already established in the machine business. Upon the death of his brother soon afterward, he entered into a partnership with Jonathan T. Lincoln, which later developed into the corporation known as Kilburn, Lincoln & Co. Its specialty at the first was the making of turbine water-wheels, but later of cotton machinery, especially the Kilburn-Lincoln loom, which was sold all over the country.

Mr. Kilburn remained the head of the firm until 1867, when the King Philip Mills Corporation was formed, and he became its treasurer. At the time of his decease, he was a director in several Fall River mill corporations; was one of the original directors in the Second National Bank; and a trustee of the Fall River Five Cents Savings Bank, serving for the last ten years of his lifetime on its board of investment.

Mr. and Mrs. Kilburn joined the Central Church by letters from the church in Walpole, in May, 1848, and very soon made their influence felt in the work of the Church. He was a member of the Standing Committee a number of years prior to his election as deacon, June 9, 1862. He was superintendent of the Sunday-school for several terms of service; also treasurer of the Central Congregational society for a series of years.

Deacon and Mrs. Kilburn assumed the preparation and care of the communion service when relinquished by Deacon Earl and wife; their ministry continued until his decease, when it passed on to Deacon Charles J. Holmes and wife, who still discharge this responsible and sacred duty. Thus the service of the communion has been made the care of but three deacons and their wives during the entire organized life of the Church. Deacon Kilburn was a strong and consistent christian in life and practice. As a citizen, he was called upon by the community to serve in numerous offices of trust and responsibility, both public and private.

His decease came after an illness of a few days only, on December 29, 1884. He married Miss Hannah T. Carter on September 24, 1835, who with two daughters and several grandchildren survived him.

Mrs. Kilburn died January 14, 1900.

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### Deacon Thomas F. Eddy

DEACON THOMAS F. EDDY was one of the best known, upright and respected of the business men of Fall River. He enjoyed the confidence and esteem of all who knew him or were brought into personal or social relations with him.

He was a son of Jesse Eddy, elsewhere spoken of, who with his brother John established, in 1824, the "Satinet Factory," which subsequently became known as the Wamsutta Steam Woollen Mills.

In 1849, soon after the removal of the works to their present site, on the Quequechan River, Mr. Eddy was taken into partnership by his father, and for twenty-one years the business was conducted under the firm name of Jesse Eddy & Son. In 1873, upon the decease of his father, the other brother, James C. Eddy, was taken into partnership, and the business was then conducted under the firm name of Jesse Eddy's Sons. It greatly prospered, and many additions were made to the works, including mill buildings large in extent and equipped with all modern improvements.

Fine woolens were the specialty of the firm's manufacture, and the firm name and trademark became a synonym and guarantee of the excellence of their product.

Mr. Eddy so bore himself and so conducted his business at all times, as to win the respect and confidence of his business associates and to maintain unimpaired the high standing of his firm in the business community.



Personally he was a man above reproach; his integrity was unquestioned, and his walk in life under a deeper burden of personal affliction than falls to the lot of most men was upright, patient, and uncomplaining.

He took an active though not a selfish interest in public affairs; was a member of the Board of Aldermen in 1883; was president of the Second National Bank; a director in the Manufacturers' Insurance Company, and in several manufacturing enterprises.

His association with the Mission School from 1849 to 1886, almost the entire period as superintendent, has called for frequent mention in the preceding pages. He gave to the Mission his best life — his unwearied care and his heart's love so long as he lived; he has left a memory most precious and inspiring to all who knew him.

He was the faithful scribe of Central Church for twenty-seven years (1853-1880).

He died April 19, 1886, at the age of fifty-eight years, having been in failing health for about a year. At the funeral services his favorite hymn, "Hark! it is the Saviour's voice," was sung. His pastor, Dr. Mix, spoke of his character and unusual virtues; his work in the Church, in the Mission School, and in the community; his faithfulness in every trust imposed; his purity of life. It was well said "that all these elements of character so fully exemplified in Deacon Eddy, combined to make the man a perfect example to others."

Mr. Eddy was married to Miss Marianna Coggeshall on November 28, 1854. She was for many years an invalid, and died a few years prior to Mr. Eddy's death.

## PROMINENT MEMBERS

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### **Dr. Amery Glazier**

DR. AMERY GLAZIER was one of our charter members. He was the only physician in the town for several years. He was a man dearly beloved and gladly welcomed on all occasions in our home as well as in public and social gatherings. He was gentle in his manner, genial, and very hospitable. He was a great organizer in church affairs, and a true christian in the fullest sense of the word. His name stood first on most of the committees appointed for church work, in its earliest years.

He came here from Holland, Mass., in his early manhood.

He married Miss Ann Chaloner Durfee, June 11, 1811. She was a daughter of Mrs. Welthe Durfee, who was one of the original members of the First Congregational Church formed in 1816. Mrs. Glazier was a charter member of the Central Church.

At that time, friends and neighbors shared the care of the sick, and Mrs. Glazier was especially active in this work.

The doctor made his professional calls early on the Sabbath day, and then attended divine worship, being seldom absent at any church service on Sunday or week day.

Mr. and Mrs. Glazier left five children, among them, Mrs. Henry H. Fish, who also spent most of her life among us, in active christian work and sympathy, in the home and in the parish.

Dr. Glazier died in 1852 in this city.

**Col. Richard Borden**

COL. RICHARD BORDEN, as he was always called, was born April 12, 1795, in that part of Freetown which became Fall River in 1803.

He married Miss Abby W. Durfee, February 22, 1825.

Miss Durfee became a member of the First Congregational Church in 1817. Mr. Borden joined ten years later.

They were among the earliest members in the organization of the Central Church, and together took a large and active part in all its work.

Colonel Borden was endowed with a strong, healthy body, and a vigorous mind. He was planned by his Maker to bear heavy burdens and to assume great responsibilities. He was molded on no narrow scale. "He possessed a strong conscience, profound conviction of what was right, and a deep regard for obligations." He was prompt and persistent in what he considered right, a man of broad views, whose opinions on important questions were often sought, a man of commanding presence, of firm will, just to all persons, of warm sympathies and always ready to give relief. He sought to be lenient to others who did wrong, and to cover them with the broad mantle of charity, because, as he himself said, "God had forgiven him so much."

His was a busy life. His head, his heart, and his purse were open to all good opportunities. Self-reliant and systematic, his influence was far-reaching. His motto in life was, "Freely ye have received, freely give." At his departure from this life, came letters from far distant lands saying, "Count me with the mourners," thus giving testimony to the broad and genial hospitality of his home. Such souls are too rare in every community.

In the first year of the Central Church Society, 1843, Mr. Borden took an active part in our church building. He presented the church bell to the Society for the first meeting

house, the one which was removed to the new church edifice on Rock Street, and which to this day, calls together the worshiping assembly at the hour of service on each succeeding Sabbath. In the last two years of his life, when unable to attend church, he always listened to its accustomed sound, asking, "Who responds to the call to church to-day?"

He entered into all the departments of the church work with his whole heart, freely and bountifully, as long as life lasted. He took the deepest interest in planning for the New Church edifice, for which he at once gave forty thousand dollars. He anticipated with great satisfaction the thought of going to this house of worship, but on May 27, 1872, he was laid aside from all active duty by a serious illness. His mind remained clear and he ever maintained his interest in all the plans and movements looking to the finishing and furnishing of this beautiful and commodious temple of God.

He was a corporate member of the American Board of Commissioners for Foreign Missions, in which he was greatly esteemed for his wise counsels and liberal gifts.

He was state senator for one year, and a member of the Massachusetts electoral college at the second election of Abraham Lincoln.

From early life Richard Borden was actively interested in the civil and political affairs of his country. In young manhood he joined the local military company and was later promoted in office from step to step, until he became colonel of the Fifth Regiment of Massachusetts Infantry.

His patriotism during the Civil War, from 1861 to 1865, developed into a most active interest in the care of the country's noble defenders. At the close of the war, on a lot at the entrance to Oak Grove Cemetery, which by his suggestion the city had set apart for the burial of soldiers, he erected a monument to the memory of the men who had given their lives to preserve the union of the nation. On July 4, 1868,

with appropriate exercises held on the ground, with music, prayer, and addresses by the Rev. P. B. Haughwout and Hon. John Westall, Richard Borden presented this monument to the city. Mayor Fairbanks accepted the same in behalf of the city. He has also caused to be placed a suitable headstone at each grave, as the soldiers have been laid to rest in the succeeding years.

This noble man continued to bless the world till, on February 24, 1874, he entered into the higher service of Heaven.

His memory is precious.

"By nature he was great, by grace he was good."

Said Dr. Burnham at the funeral service, "The favorite chapter of Richard Borden's closing days, and one which he often called for to be read to him, was the twelfth chapter of Romans." "Sweet chapter — it touches the point exactly and tells the story, as I believe it," was his frequent comment.

The impress of his life is here. His spirit awaits us in the glad future. "Though dead he yet speaketh of the powers of practical godliness and sturdy manhood."

MRS. ABBY W. BORDEN, wife of Col. Richard Borden, was a strong woman, full of energy, resolute in action, keen in perception, faithful to duty. She entered with her husband into all the benevolent interests of our Church and city. She was a woman of exceptional ability, quiet in manner, cautious, looking upon both sides of a question before deciding upon it, and never wavering from her convictions. She loved life, and entered into all there was enjoyable in it.

She was the first president of our Ladies' Foreign Missionary Society. Her home was a specially hospitable one to all missionaries from foreign lands, as well as to home missionaries, several of them making quite a visit at once, and all meeting with a hearty welcome. "Many of the children of missionaries, sent to this country to be educated, strangers, and homeless in a peculiar sense, have found in Mrs. Borden a mother



indeed. With many a one in our own city has she shared life's burdens. Many of God's ministering servants have been ministered unto by her, and have gone from her home refreshed and strengthened for life's labors; they are scattered here and there, far and wide through all the world; their remembrance of her gracious kindness is like a benediction from heaven itself."

She was president of our Soldiers' Aid Society during the Civil War.

She was greatly interested in our new church building, and often said, "Build the spire so it will reach the sky."

She zealously engaged in all the activities of the Church, and was a constant attendant on the Sabbath services and evening meetings, until a serious illness prevented. In March, 1889, at the age of eighty-six years, she passed to her brighter home above.

Well can it be said of her, as Solomon said of a good woman:

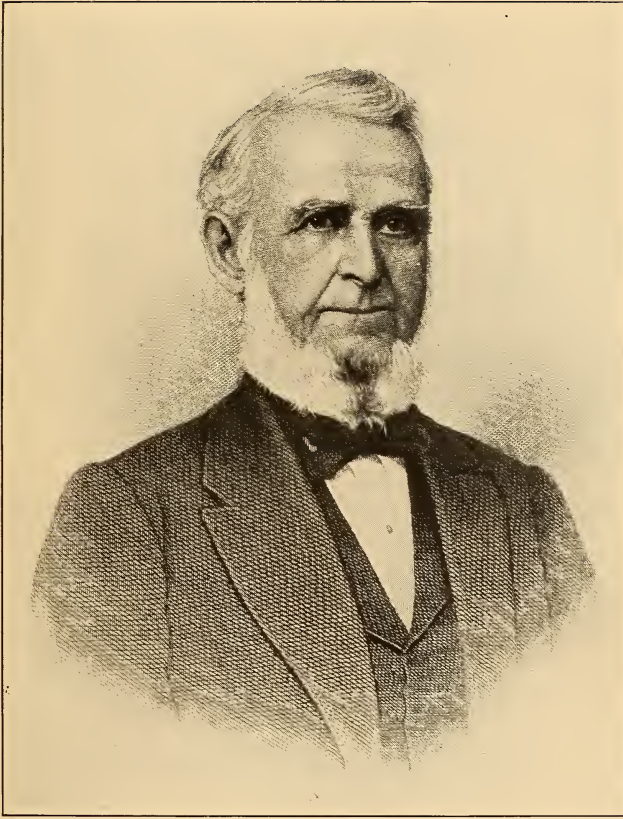
She riseth while yet it is night, and giveth meat to her household and a portion to her maidens.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

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### **Jesse Eddy**

JESSE EDDY was a charter member of the Central Church, and was especially active on the early committees made necessary by the new organization. He was a man of sound judgment, kind in disposition, just in his dealings with his fellow men, and conscientious and helpful in all religious associations and duties. His piety was not ostentatious, but it was none the less real. His seat was seldom vacant in the public and social gatherings of the Church. His share of service in the conference and prayer-meetings was marked by a devout christian spirit, breathing a benediction on his fellow



JESSE EDDY



worshippers. He was an upright citizen, a good neighbor, an hospitable host.

Jesse Eddy was born in Northbridge, Mass., in 1801, and with his brother John commenced the manufacturing of cotton warp in Fall River in 1834. As buyer and seller of the goods he constantly traveled throughout New England, and in some parts of the West. He was called to Boston once a week, and there being no public conveyance, it was his custom to make the journey in his private carriage. The distance of fifty miles was covered in one day, and when dispatch made it necessary, the return was also made within the same twenty-four hours, relays of horses being furnished along the road. He was a true gentleman of the old school, gracious and urbane, in manner genial and courteous. His home was most hospitable, and one where all were made welcome.

His sturdy character as a citizen and thorough integrity in all public relations were recognized, and he was called upon to fill many positions of responsibility. He and his brother, in the early days of manufacturing in Fall River, held many gatherings with their employees during the long winter evenings, at which topics of the day were fully discussed. To this encouragement and kind companionship is doubtless due the fact that many of the men rose in subsequent years to honorable and responsible positions in life.

Mr. Eddy was a man singularly unpretentious in his personal relations, of generous, sympathetic, kindly bearing, a consistent and practical christian, one of the too rare exemplifications of the truth that "he prayeth best, who loveth best all things, both great and small."

MRS. SARAH PAINE EDDY, wife of Jesse Eddy, was one of the charter members of our Church. She was assistant superintendent of its Sabbath school for many years, active and interested in all the church work, the benevolent society, the prayer-meetings, and the social gatherings in the homes of the

parish. Strong in her own individuality, she exerted a powerful influence in the fashioning of character and the life of the young people with whom she came in contact.

Her home was one of cheerful piety; her hand ever ready for every deed; her heart full of sympathy for others, in their sorrows and their joys. She was a mother in Israel, before whom not only her own children, but many others, rose up and called her blessed.

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### Henry H. Fish

HENRY H. FISH was the son of Isaac and Sarah Barker Fish, and was born in Providence, R. I., June 5, 1807. His early education was in the schools of Providence, Wrentham, Mass., and Plainfield, Conn. He was a clerk in various mercantile establishments in his youth, but finally came to Fall River in 1827, where he formed a partnership with W. H. Hawkins, and conducted a prosperous dry-goods business in the growing town. He was elected treasurer of the Fall River Savings Bank within a few years, and while holding this office was, in 1836, elected cashier of the Fall River National Bank. He was associated with the business interests of the city for nearly forty years.

He was much interested in music, and was largely instrumental in forming the first military band, and in introducing the first organ; also in forming a society for the study and practice of church music.

Mr. Fish possessed one of those rare and beautiful natures, in which the elements were so blended as to make up a singularly harmonious and symmetrical whole, — so harmonious and so symmetrical that he never gave the impression of possessing peculiar or unusual traits. Yet one who knew him long and intimately has said, after thoughtful retrospection, "I don't remember that I ever saw a fault in Mr. Fish."

His services to the Central Church cannot be overestimated.



For eighteen years he presided at its organ and led and trained the choir; through winter's cold and summer's heat, he un-failingly and regularly gave his time and strength to rehearsals and services, without money and without price.

This service was rendered with such cheerfulness, ability, and consecration, as to secure constant and utmost harmony in spirit among the singers, and a most acceptable and helpful contribution to this part of our public worship.

The Church endeavored from time to time and in various ways, by gifts and expressions of gratitude, to show its appreciation of the self-sacrifice and devotion of Mr. Fish, — but it has always realized that it could never repay the debt it owed him.

Mr. Fish lived his life and did his work in the most quiet and unassuming spirit, — never shrinking from the performance of any duty nor failing to do it well.

He was church treasurer for twenty-five years, resigning the office in 1867, because of absence from the city.

In the Sunday school, he was a valued and beloved teacher; in the prayer-meeting, his occasional prayers are remembered as remarkable for their humility and spirit of reverence; and in the sick-room and the house of mourning, his lovely spirit and warm sympathies made him a welcome and consoling visitor; his presence was often requested and often voluntarily given.

He was a true lover of nature, and by his own taste and labor transformed an uncultivated waste into a fruitful orchard and a garden of flowers.

The beauty and refinement of his nature was reflected in his face and expression, and all who saw him and heard him speak were drawn to him by his attractive personality. Much of his charm came, doubtless, from the amiable and fine qualities which were his natural endowment; but none who knew him failed to recognize that the mainspring of his life and the source of his influence was his devotion to Christ, and that his almost ideal character was the fruit of that devotion.

His wife was the daughter of Dr. and Mrs. Amery Glazier, who were among the charter members of our Church.

MRS. ELIZA ANN FISH, wife of Henry H. Fish, was a woman of great intelligence, refinement, and grace of manner; keenly appreciative of all beauty and nobility, not only in the material order, but in the realm of the spirit.

She was a genial hostess, well read, and one who delighted to put into verse form, narratives of special events happening in the church or missionary gatherings, anniversaries, celebrations, etc. The Beneficent Society meetings often gave opportunity for the use of this gift, and our "Historical Sketches" afford apt illustrations of this talent of Mrs. Fish.

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### **Robert Knight Remington**

COMING to our city as a young lad, with his older brother Hale, from Providence, R. I., Robert K. Remington, a bright boy, full of fun, full of kindness to all, soon identified himself with the Central Church and Sabbath school. In those days, the city was quite small in population, and each knew the other so well that there seemed to be but one great family, each taking an active part with the others, in all matters of common interest.

He became a christian in 1850, during one of the great revivals under Dr. Thurston, when so many of his friends and companions took their "stand for Jesus," and immediately he began his earnest, lifelong work in the cause of Christ.

He developed nobly, and was called to fill many different offices in the Church and Society. It is well remembered by some, of this same brother who in after life was so prominent in all kinds of christian work, such as church, Sabbath school, evangelistic, temperance and Young Men's Christian Association, how, with fear and trembling, he responded to the

call from our good Deacon Earl, to offer his first prayer in public in the small vestry of the old Central Church on Bedford Street. From that time, till the call came to "come up higher," he never faltered, but stood in his place, bearing testimony to the grace of God in his own case, and striving in all possible ways to bring others to "a knowledge of the truth as it is in Jesus." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

He became an honored man and a highly esteemed citizen, ready to take his own just part in all good work and works and with his whole being. "He grew as the flowers in the open field," strong, vigorous, helpful, active.

His special work in the church was with the young life, being superintendent of the Sabbath school for many years, — an office he filled with great acceptance at two several times, and for a series of years at each period of service.

He was a born leader, full of life, ambition and action, strong, and with ever-widening influence and power.

In his later years, he was specially identified with the Young Men's Christian Association, both at home, in the city, and in this and neighboring states. Jealous lest his Master should not be fully honored, he became a foremost leader in all its phases of work. His motto in life was, "Owe no man anything." He saw the bright side of life even in the midst of reverses.

He was one of the committee of four gentlemen chosen to prepare plans and build our present church edifice, — taking a particular interest and as his share of work and responsibility, the decorations of the interior, the audience room, parlors, etc. He gave the greater part of his time to the details of this work, and when he saw any design which he felt was not quite right, or lacking in proper effect, he insisted upon its reconstruction or improvement. He not only gave his time, but in other ways filled out the trust given him most

loyally and beneficently, his ambition being the making of a perfect building, a true and worthy "temple to the living God."

The fine "Jerusalem window" in the south parlor was the gift of Mr. Remington. He was broad spirited, and never tired in any undertaking, always finding a pleasant way out of unpleasant things. He was laid aside by a sudden and severe attack of pneumonia, which terminated fatally after only a week's illness. He entered into the Church Triumphant, November 25, 1886, in the sixty-first year of his age. "His beaming face, his joyous spirit, his mirthful moods, will long linger with us to brighten our faces in remembrance of him, though we are sad at heart over his loss."

He married Miss Harriet M. Hill of this city for his first wife, who died December 12, 1848. He married, the second time, Miss Elizabeth A. Thatcher, of Middleboro, Mass., who with five children survived him.

Mrs. Mary L. Whelpley Towle, of Napa, Cal., an old-time friend and former member of this Church, on hearing of Mr. Remington's death, gave expression to her thoughts in the following lines:

### **In Memoriam**

#### **CROWNED**

A message borne across the land and sea,  
And fraught with kindly, tender sympathy,  
Came in the too-familiar, mournful way,  
"The friend you knew and loved is dead to-day."

A touch of pain, — a little fall of tears, —  
And then a joy transcended all my fears;  
I thought of his abundant entrance where  
He no more needs our poor, imperfect care.

Then I went back to days and years ago,  
To his young manhood's bright, auspicious dawn;  
When intuitions, born of love and truth,  
Deepened his yearnings at the fount of youth.

\* \* \* \* \*

A christian gentleman, of truest mold,  
I well remember him in days of old.  
A father of the fatherless was he,  
A brother in a sense most brotherly.

How sweet the memory of the time, when we  
Caught the responsive tones of melody  
Breathed from his lips, and spirit all aflame  
With recognition of the "Precious Name."

Didst toll a knell for such a man as this  
Given an entrance into life and bliss?  
Didst cover him with a funereal pall,  
When heaven was his, and Christ his all in all?

We think the lilies were his winding-sheet,  
No cross or crescent at his head or feet;  
Only a *crown* and pillow for his rest,  
The last and tenderest of love's behest.

DECEMBER 9, 1886.



## SEXTONS

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**Prince G. Hayden**

**Edward A. Vandoorn**

THESE personal sketches would be incomplete without reference to two faithful servants of the Church, in the persons of Prince G. Hayden and Edward A. Vandoorn.

As sextons and care-takers of the church property, their united service covers nearly half a century of church history.

PRINCE G. HAYDEN was the sexton of the Old Church; and EDWARD A. VANDOORN, of the New Church.

Mr. Hayden was a charter member of the Central Church, poor and humble, without great mental gifts, but strong in the faith. The Bible was to him a holy book; the church, a holy place, the very gate of heaven. It was a privilege to minister even in the humblest capacity in the house of God.

Mr. Hayden was born in Nantucket, and acquired the neat and thrifty habits of that island people, celebrated for its sailors, its whale fisheries, and its strict sect of Quakers. Coming to Fall River, he very soon assumed the duties of sexton of the Old Church, which he held until his death, January 7, 1867, at the age of fifty-seven years. Not only did he perform his duties faithfully, but he developed a devout christian spirit, which manifested itself in the social meetings of the Church, and especially in private vocal prayer for his beloved Zion. The benches and corners of the "old vestry" oft echoed to his strong pleadings for spiritual guidance and for blessings on the Central Church. The pastor, at least, was encouraged and sustained by the faithful devotion of this pious soul.

Soon after the death of Mr. Hayden, MR. EDWARD A. VANDOORN was appointed sexton, and he served the remaining years in which the Old Church was occupied, and for a quarter

century at the New Church. His failing health and strength then obliged him to retire from active service, but not to yield his interest in the Church and people, nor to be forgotten by them. The Church Society voted him a small annual pension for his remaining days, and, on his eightieth birthday, a sum of money was presented to him from remembering friends.

These tokens of appreciation have lifted the burdens of old age, brightened his thought and conversation, and cheered his declining days.



# SUPPLEMENT





# History of Central Church

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## Official Record and Related Papers

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At the regular monthly business meeting of the Central Church, held on Monday evening, June 13, 1904, the subject of a CHURCH HISTORY was discussed, and on motion, it was

*Voted*, To appoint a committee to consider the matter, and if deemed expedient to gather material for a Church History.

The chairman appointed Mrs. William Carr, Mrs. Eli Thurston, and Mrs. Charles J. Holmes as the committee.

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### Annual Church Meeting, April 17, 1905

#### REPORT OF COMMITTEE ON CHURCH HISTORY

The committee, Mrs. Elizabeth V. Carr, Mrs. Julia A. Thurston, and Mrs. Charles J. Holmes, appointed by vote of the Church on June 13, 1904, to prepare a sketch or history of the Church for the first sixty years of its existence, submit a report of progress.

They have called in such assistance as seemed necessary; have had the cordial coöperation of many interested persons; have diligently scrutinized the Church and local records; have selected much interesting material; and have drafted many articles, biographical sketches, narratives, incidents, etc. They have had frequent meetings, held many interviews for the acquisition of knowledge, and already have much of the sketch in hand and nearly ready for the printer.

The committee ask instruction as to the extent of its powers, — such as authority to print, to secure portraits, illustrations, etc., the methods of providing for the expense of the work, the size of the edition, and the plan of circulation or distribution.

In behalf of the committee,

FALL RIVER, April 17, 1905.

Mrs. ELIZABETH V. CARR.

The report was read and accepted. On motion,

*Voted*, That the Committee on Church History have full power to proceed with the work in such manner as shall seem to it best; to secure a guarantee fund for publication, by subscription or donation as it may be able; and to provide for the sale and distribution of the edition.

Comment: It is expected that this work will be done without expense to the Church or Society, it being largely of individual interest at present, though of great importance and value for ecclesiastical archives in the future.

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### Circular

#### PUBLICATION FUND FOR CENTRAL CHURCH HISTORY

FALL RIVER, MASS., June 6, 1905.

To ———

The committee on the "History of the Central Church, 1842-1905," have about completed their labors. They have spent nearly a year in reviewing a great mass of records, reports, and other material, and feel that they have compiled a very valuable and interesting volume. It will be amply illustrated with portraits and views, the plates of which alone will cost nearly one hundred dollars. The next question confronting them is as to the COST of printing the book. They estimate that they will want from eight hundred to a thousand dollars, for an edition of from three hundred to five hundred copies.

They are debarred by the "vote of the Church" from applying to the Church or Society for the funds; they see no other way open, therefore, but to solicit VOLUNTARY CONTRIBUTIONS to pay for the work. Especially is this desirable, as they wish to make only a nominal selling price for the book, that ALL may have the privilege of owning a copy.

This fund for publication should be secured AT ONCE, before the summer vacation.

It will greatly relieve the anxieties of the committee to know how the work is to be paid for; and the answers will also indicate whether the volume is of sufficient interest to the members of the congregation to secure its publication as prepared by the committee.

Will you kindly consider this matter, make as liberal a gift as you may judge necessary and proper, and notify C. J. HOLMES, treasurer of the fund, on or before June 20, of your answer.

Very respectfully,

Mrs. ELIZABETH V. CARR,  
Mrs. JULIA A. THURSTON,  
Mrs. CHARLES J. HOLMES,  
*Committee.*

**Subscribers to Publication Fund, June, 1905**

Abbe, Alanson J.	Corey, Miss Harriet M.
Adam, Mrs. Dorcas J.	Cornell, Mrs. Emma C.
Anthony, Mrs. Arthur	Davenport, Mrs. Jessie A.
Baker, Charles A.	Davison, Mrs. Mary A.
Barker, Mrs. Edith M.	Davol, Mrs. Bradford D.
Batt, William M.	Deane, John M.
Bamford, Mrs. Mary L.	Dow, Albert F.
Ball, Mrs. Ellen	Durfee, Holder B.
Blake, Mrs. Leslie	Durfee, Nathan
Borden, Andrew	Earl, Benjamin B.
Borden, Miss Anna H.	Earl, Henry H.
Borden, Mrs. Bertha V.	Earl, Newton R.
Borden, Miss Caroline	Fielden, John S. C.
Borden, Miss Carrie L.	Fuller, Elisha
Borden, Mrs. Charles A.	Gage, John P.
Borden, Charles N.	Gamble, Mrs. Eliza
Borden, Edward P.	Gardner, Mrs. Nellie B.
Borden, J. Edgar	Graham, Charles S.
Borden, Mrs. Mary E.	Greene, John
Borden, Matthew C. D.	Greenhalgh, Mrs. Jane B.
Borden, Richard B.	Hamilton, Arthur M.
Borden, Richard P.	Harley, Miss Esther B.
Bowen, Joseph A.	Harrison, Mrs. Mary
Bowers, Mrs. Mary A.	Hathaway, Edward E.
Brady, James	Hicks, Miss Maria R.
Brady, James (for C. B. D.)	Hills, George H.
Brayton, John B.	Holmes, Miss Anna C.
Brigham, George S.	Holmes, Mrs. Anna S.
Brigham, James W.	Holmes, Charles J.
Brown, Eugene M.	Holmes, Miss Mary L.
Brown, Louise G.	Jackson, James F.
Buck, Augustus W.	Jennings, Mrs. Annie B.
Buck, The Misses	Jennings, Edward B.
Capen, Miss Ella M.	Lathrop, George O.
Carr, Mrs. William	Lincoln, Arba N.
Chapin, Daniel A.	Lindsey, Mrs. Annie E.
Chapin, Herbert	Marshall, James
Chase, Simeon B.	Marshall, Robert
Cook, Miss Sarah A.	Martin, James M.

Martin, James M., Jr.	Remington, Mrs. Robert K.
Marvell, Edward I.	Roberts, Miss Harriet A.
Marvell, Edward T.	Sears, Mrs. Georgianna
McCreery, Thomas H.	Sharples, William E.
McLeod, Mrs. George W.	Simister, William H.
Mercer, Mrs. Agnes C.	Subscriber
Moulton, Louis E.	Sykes, Mrs. Betsey
Nickerson, Sylvanus	Thomas, Wm. F.
Osborn, James E.	Walmsley, Mrs. Robinson
Pearce, Earl F.	Wells, Charles H.
Rasmussen, Neils	Young, Elmer B.
Remington, C. V. S.	Young, John M.

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### Important Dates

Church organized . . . . .	November 16, 1842
Society organized . . . . .	January 20, 1843
First church edifice dedicated . . . . .	April 24, 1844
Present church edifice dedicated . . . . .	December 13, 1875
Chapel first occupied . . . . .	January 17, 1892

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### Pastors

Rev. SAMUEL WASHBURN, April 24, 1844 — January 2, 1849.
Rev. ELI THURSTON, D.D., March 21, 1849 — December 20, 1869.
Rev. MICHAEL BURNHAM, D.D., October 25, 1870 — April 30, 1882.
Rev. ELDRIDGE MIX, D.D., September 27, 1882 — May 16, 1890.
Rev. WILLIAM WALKER JUBB, September 29, 1891 — September 29, 1896.
Rev. WILLIAM ALLEN KNIGHT, October 20, 1897 — January 3, 1902.
Rev. CLARENCE F. SWIFT, D.D., July 16, 1902 —

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Rev. EDWIN A. BUCK, *Missionary*,  
December 1, 1867 — March 9, 1903.







CENTRAL CHURCH, FALL RIVER, MASS.

First Edifice, Erected A.D. 1843-1844

DRAWN FROM SKETCHES AND SUGGESTIONS  
By GEORGE DARLING, ARCHITECT

[NO KNOWN PICTURE OR VIEW  
IS IN EXISTENCE]

## Parish Directory, May 1, 1905

### Officers of Church and Society, 1905-1906

*Pastor*, REV. CLARENCE F. SWIFT, D.D.,  
339 Lincoln Avenue.

*Pastor's Assistant*, MRS. MARY H. SMITH,  
303 High Street.

#### *Associate Workers*

REV. EDWARD SCRIBNER COBB,  
MRS. FLORENCE BROOKS COBB,  
Niigata, Japan.

#### *Deacons*

Charles J. Holmes,	Term expires 1909
Charles A. Baker,	„ 1908
Henry H. Earl,	„ 1907
George O. Lathrop,	„ 1906
Newton R. Earl,	„ 1906
James W. Brigham,	„ 1908
Wilfred D. Fellows,	„ 1907
Clinton V. S. Remington,	„ 1909

#### *Standing Committee*

The Pastor, the Deacons, the Superintendent of the Bible School, the Church Clerk, Andrew Borden, and Charles H. Wells.

*Church Clerk*, Walter E. Dow, 92 New Boston Road.

*Church Treasurer*, Richard B. Borden, 511 Rock Street.

#### *Relief Committee*

Mrs. Charles J. Holmes, *Chairman*

Mrs. Charles A. Baker, Miss Abby B. Wrightington, Mrs. William H. Jennings, Mrs. D. H. Cornell, Miss Maria R. Hicks, Mrs. George W. Smith.

*Missionary Committee*

The Pastor, and Richard B. Borden, Charles J. Holmes, Henry H. Earl, Clinton V. S. Remington, Newton R. Earl, John H. Boone, John F. Hamlet, Thomas S. Lang, Mrs. A. J. Abbe, Mrs. C. F. Swift, Mrs. J. F. Jackson, Mrs. G. S. Brigham, Miss Barbara G. Thompson, Miss Carrie L. Borden.

*Music Committee*

George H. Hills, James E. Osborn, Andrew Borden.

*Ushers*

Walter E. Dow, *Chairman*

Elmer B. Young, Walter C. Hadley, George W. Hargraves, M. Hartwell Adams, Eugene M. Brown, Stanley Towle, Clarence H. Hopkinson, Harold M. Barker.

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**Ladies' Beneficent Society**

*President*, Mrs. Albert F. Dow.

*Vice-President*, Mrs. Abner P. Davol.

*Secretary*, Mrs. James F. Jackson.

*Treasurer*, Miss Maria R. Hicks.

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**Woman's (Union) Foreign Missionary Society**

*President*, Mrs. George S. Eddy (Central Church).

*Vice-President*, Mrs. G. Frank Allen (First).

*Treasurer*, Mrs. John H. Gifford (First).

*Recording Secretary*, Mrs. A. J. Abbe (Central).

*Corresponding Secretary*, Miss Lyman (Fowler).

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**Senior Willing Helpers**

*President*, Marion R. Thomas (Central).

*Vice-President*, Elizabeth C. Osborn (Central).

*Treasurer*, Annie R. Hills (Central).

*Secretary*, Gladys Sears (Central).

### Junior Willing Helpers

*Directors*, Edith Hawes (First), Florence French (First), Mrs. Fred Lawson (Fowler).

*Treasurer*, Hazel A. Brayton (First).

*Secretary*, Helen G. McKay (Central).

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### The Society

#### *Assessors*

Charles E. Fisher, *Chairman*

Elmer B. Young, Albert F. Dow, James W. Brigham,  
Richard P. Borden.

*Treasurer*, James W. Brigham, 545 Walnut Street.

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### Choir

#### *Organist and Musical Director*

Thomas Vincent Walkden

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#### *Sopranos*

Miss Mabel E. Lewis, Miss Gertrude Redfearn, Mrs. Agnes Bradshaw,  
Miss Ada Livingstone, Miss Lillian Twigg, Mrs. Ethel R. D. Eddy,  
Miss Clara Anderton.

#### *Altos*

Miss Fanny H. Learned, Miss Gertrude O. Thorpe, Mrs. Fannie B.  
Spence, Miss Ellen Whittaker, Miss Martha Garlick.

#### *Tenors*

Messrs. William Lang, David Redfearn, Francis D. Livingstone, Paul  
J. Smithson.

#### *Basses*

Messrs. Wilfred Drogue, Robert H. Chace, Harry C. Sykes, Thomas  
S. Lang, Albert Bradshaw, Joseph Ratcliffe, Arthur Daniel,  
Gustavus B. Spence, Thomas S. MacKnight.

*Janitor*, James Savory, 849 Locust Street.

**The Bible School***Superintendent*, Clinton V. S. Remington.*Assistants*

George O. Lathrop,      Miss Abby B. Wrightington.

*Supervisors*

Mrs. Bertha Vella Borden.

Miss Barbara G. Thompson.

Charles E. Fisher.

James F. Jackson.

Miss Anna H. Borden.

Miss M. Elizabeth McClintock.

Mrs. Mary H. Smith.

*Historian*, Mrs. A. J. Abbe.*Secretary*, Benjamin B. Earl.*Treasurer*, John P. Gage.*Librarians*

Charles N. Borden,

George W. Hargraves.

*Fathers and Mothers' Bible Class**Leaders*

Charles A. Baker,

Mrs. Elizabeth V. Carr,

Mrs. Charles A. Baker,

Mrs. Joseph A. Bowen.

**Young People's Society of Christian Endeavor***President*, Thomas S. Lang.*Vice-President*, Edith E. Chace.*Secretary*, Ethel Redfearn.*Treasurer*, Albert M. Chace.**Chinese Society of Christian Endeavor***President*, Miss M. Elizabeth McClintock.*Secretary*, Miss Adelaide B. Whipp.



**Services of the Church**

**Sunday**

- 10.30 o'clock — Morning Worship.  
12.00 „ — Bible School.  
2.30 „ — Fathers and Mothers' Bible Class.  
6.00 „ — Y. P. S. C. E.  
7.00 „ — Evening Worship.

**Thursday**

- 7.45 o'clock — Midweek Service.

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**Sacraments**

The SACRAMENT OF THE LORD'S SUPPER, with reception of new members, the first Sunday of OCTOBER, JANUARY, MARCH, and MAY, and the third Sunday of JUNE.

**Schedule of Annual Offerings, April, 1905**

Congregational Sunday-School and Publishing Society . . .	June
American Board of Commissioners for Foreign Missions . . .	October
American Missionary Association . . . . .	December
Congregational Education Society . . . . .	January
Congregational Home Missionary Society . . . . .	February
Congregational Church Building Society . . . . .	March
EASTER SUNDAY: Union Hospital . . . . .	April
THANKSGIVING: Children's Home . . . . .	November

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**Membership in Decades and Semi-Decades at the  
Annual Meetings in April**

	Males	Females	Total
1842	25	45	70
1852	71	125	196
1862	82	150	232
1872	123	182	305
1882	175	292	467
1892	175	348	523
1897	185	352	537
1902	208	405	613
1905	195	383	578

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**Issues of Church Manuals and Parish Directories**

Edition of 1845, Manual and Lists.

„	„	1853,	„	„	„
„	„	1863,	„	„	„
„	„	1871,	„	„	„
„	„	1874,	„	„	„
„	„	1882,	Members only.		
„	„	1884,	Manual only.		
„	„	1892,	Members only.		
„	„	1898,	Parish Directory.		
„	„	1901,	Parish Manual.		
„	„	1905,	Parish Directory.		

**Deacons to June 1, 1905**

	Membership	Elected	Retired
Benjamin Earl,	1842-1884	June 17, 1844	April 5, 1884*
Orrin P. Gilbert,	1843-1849	June 17, 1844	Feb. 12, 1849
Joseph A. Crane,	1844-1860	Sept. 13, 1847	May 26, 1860
Josiah W. Peet,	1850-1885	Nov. 11, 1850	Sept. 13, 1875
Nathan Durfee,	1842-1876	Nov. 11, 1850	April 6, 1876*
Elijah C. Kilburn,	1848-1884	June 9, 1862	Dec. 29, 1884*
S. Angier Chace,	1842-1900	June 9, 1862	April 23, 1877
Thomas F. Eddy,	1850-1886	June 8, 1874	April 19, 1886*
Chas. J. Holmes,	1857-	April 23, 1877	In office
Matthew Armstrong,	1863-1899	Nov. 18, 1875	April 20, 1885
Chas. A. Baker,	1859-	April 20, 1885	In office
Thos. J. Borden,	1850-1902	April 20, 1885	April 20, 1891
George O. Lathrop,	1874-	April 29, 1886	In office
Henry H. Earl,	1863-	April 27, 1891	In office
Newton R. Earl,	1855-	Sept. 18, 1902	In office
Thomas J. Borden,	1850-1902	Sept. 18, 1902	Nov. 21, 1902*
James W. Brigham,	1879-	Sept. 18, 1902	In office
Wilfred D. Fellows,	1897-	Sept. 25, 1902	In office
C. V. S. Remington,	1850-	April 20, 1903	In office

[\* Died in office]

**Treasurers to June 1, 1905**

	Elected	Retired
Henry Woodward,	Nov. 22, 1842	April 6, 1843
Henry H. Fish,	April 6, 1843	April 15, 1867
Richard B. Borden,	April 15, 1867	In office

**Scribes to June 1, 1905**

	Elected	Retired
S. Angier Chace.	Nov. 22, 1842	April 20, 1846
Jos. A. Crane,	April 20, 1846	April 14, 1853
Thos. F. Eddy,	April 14, 1853	April 19, 1880
Geo. O. Lathrop,	April 19, 1880	April 17, 1893
James W. Brigham,	April 17, 1893	April 15, 1901
Walter E. Dow,	April 15, 1901	In office

**Central Congregational Society****Clerks**

	Elected	Retired
Charles C. Dillingham,	Jan. 20, 1843	April 16, 1851
Benjamin Earl,	April 16, 1851	April 20, 1859
Charles J. Holmes,	April 20, 1859	April 23, 1869
Newton R. Earl,	April 23, 1869	April 21, 1875
Charles Durfee,	April 21, 1875	April 25, 1884
Clinton V. S. Remington,	April 25, 1884	April 21, 1886
Edward T. Marvell,	April 21, 1886	April 12, 1901
James W. Brigham,	April 12, 1901	In office

**Treasurers**

	Elected	Retired
Edward S. Chase,	Jan. 20, 1843	April 27, 1843
Henry H. Fish,	April 27, 1843	April 24, 1851
Benjamin Earl,	April 24, 1851	April 21, 1853
Hale Remington,	April 21, 1853	April 24, 1856
Samuel B. Hussey,	April 24, 1856	April 24, 1857
Elijah C. Kilburn,	April 24, 1857	April 15, 1874
Alphonso S. Covell,	April 15, 1874	April 29, 1878
Henry H. Earl,	April 29, 1878	April 20, 1888
Edward T. Marvell,	April 20, 1888	April 12, 1901
James W. Brigham,	April 12, 1901	In office

**Sunday-School Superintendents with Dates of Service**

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- 1843. Orrin P. Gilbert.
  - 1846. Frederic A. Fiske.
  - 1847. Dr. Nathan Durfee.
  - 1848. Benjamin Earl.
  - 1850. Joseph A. Crane.
  - 1852. Samuel B. Hussey.
  - 1854. S. Angier Chace.
  - 1859. Charles J. Holmes.
  - 1859. Thomas J. Borden.
  - 1861. S. Angier Chace.
  - 1865. Elijah C. Kilburn.
  - 1867. Robert K. Remington.

- 1870-71. John E. Hills.
- 1871-76. Robert K. Remington.
- 1876-80. Henry H. Earl.
- 1880-83. Charles E. Fisher.
- 1883-84. George O. Lathrop.
- 1884-87. Edward T. Marvell.
- 1887-89. Clinton V. S. Remington.
- 1889-89. Andrew Borden.
- 1889-90. Henry H. Earl.
- 1890-92. Charles E. Fisher.
- 1892-98. Clinton V. S. Remington.
- 1898-01. Wilfred D. Fellows.
- 1901- . Clinton V. S. Remington.

[NOTE. — Missing dates are not obtainable from the records.]

### Form of Deed of Pews

ADOPTED, MAY, A.D. 1844

#### First Church Edifice

*Know all men by these presents,*

THAT the Central Congregational Society, in Fall River, County of Bristol and State of Massachusetts, by \_\_\_\_\_, all of Fall River aforesaid, Agents of said Corporation, for this purpose duly authorized by a vote passed at a legal meeting of said Society, held \_\_\_\_\_, in consideration of the sum of \_\_\_\_\_ Dollars, to said Corporation paid by \_\_\_\_\_, of said Fall River, before the delivery of this deed, the receipt whereof is hereby acknowledged, have, and by these presents do give, grant, sell and convey unto the said \_\_\_\_\_

the PEW numbered \_\_\_\_\_ on the floor of the Central Congregational Meeting House, erected by said Society, and situated in said Fall River, on the corner of Bedford and Rock streets, together with all the privileges and appurtenances to the same Pew belonging.

To have and to hold the Pew aforesaid, with the privileges and appurtenances thereof, unto the said

heirs and assigns, unto the sole use and behoof of the said

heirs and assigns forever; — excepting as follows:

*First.* The Pulpit in said Meeting House shall be supplied with such ministers as the members of the church worshiping therein shall elect, from time to time so long as they maintain their present faith and order.



*Second.* This deed shall entitle no one to any privileges in any private meetings which are designed for the benefit of the members of said Church exclusively.

*Third.* No person holding a pew by virtue of this deed shall have the right or privilege of altering said pew unless authorized by said Corporation, — or of injuring, disfiguring or destroying the same.

*Fourth.* All alterations in the pews of said house shall be subject to the exclusive control of said Corporation, at legal meetings called for that purpose.

*Fifth.* The pew or pews held by virtue of this deed shall be used exclusively for religious purposes.

*Sixth.* The expenses of all repairs in, upon, or about said House and Lot, including painting, purchasing anew the fixtures, or furniture, and of insurance against fire, shall be subject to a tax assessed upon, and paid by the owners of pews, according to the valuation thereof before the sale.

*Seventh.* Said Meeting House shall at all times be under the immediate care of the assessors or standing committee of the corporation for the time being, by whose direction the same shall be opened and closed at all meetings of public or private worship, meetings of business of the church, corporation, benevolent societies thereto belonging, and meetings for improvement in sacred music.

And the said Corporation by their Committee, do hereby covenant with the said

heirs and assigns, that until the delivery hereof, they are the lawful owners of said Pew, and have good right and lawful authority to sell and dispose of the same.

**In Testimony Whereof,** The said Corporation have caused its corporate name and seal to be hereunto affixed by its said Agents or Committee for executing deeds, and the names of said Committee to be thereunder written, the

day of

A.D. 184

Signed, sealed, and delivered in presence of

By

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

{ Committee  
of said  
Society for  
Executing  
Deeds.

BRISTOL, ss.

A.D. 184 . — Then personally appeared

the above-named

as Committee for executing deeds for the Central Congregational Society aforesaid, and acknowledged the foregoing instrument by them subscribed, to be the free act and deed of said Society, before me,

\_\_\_\_\_ Justice of the Peace.

## The Confession of Faith and Covenant, A.D. 1845

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### FORM OF ADMISSION

#### ADDRESS

*Beloved Friends:* You have presented yourselves before God and this assembly, to make a solemn confession of your religious faith, and to take upon yourselves everlasting obligations. We trust that you have duly considered the nature of the professions you are now to make, and of the engagements into which you are about to enter. They are of the most solemn import, but if you come with sincere desire to be the Lord's, and exercise humble faith in him, he will impart to you grace and wisdom, and finally make you partakers of eternal blessedness.

Attend now to the Confession of Faith.

#### CONFESSION OF FAITH

You believe in one God — the Father, Son, and Holy Ghost — a being of perfect and adorable attributes, the Creator, Preserver, and Governor of the Universe.

You believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and are the only perfect rule of faith and practice.

You believe that all mankind are sinners in the sight of God, and destitute of true holiness, until renewed by grace.

You believe in the Lord Jesus Christ, who, by his sufferings and death, has made an atonement for the sins of the world, and trust in his merits as your only ground of hope for salvation.

You believe in the Holy Ghost as the promised Comforter, and rely implicitly on his agency to renew and sanctify your heart and fit you for heaven.

You believe that in this world the Lord Jesus Christ has established a visible church, which He, as its supreme Head, sustains by the manifold operations of His Spirit — through the means of His Word, His Ministry, His Sacraments of Baptism and the Lord's Supper, and all the forms of public and private worship.

You believe that there will be a resurrection both of the just and the unjust; that all mankind must one day stand before the judgment

seat of Christ to receive a just, final, and everlasting award according to the deeds done in the body.

All these things you truly profess and heartily believe. [Ordinance of Baptism to be administered.]

You will now enter into covenant with God and with this Church.

#### COVENANT

In the presence of God and this assembly, you do now solemnly avouch the Lord Jehovah, — Father, Son, and Holy Ghost, to be your God, the supreme object of your affections and your portion forever. You cheerfully devote yourselves to Him, in the everlasting covenant of His grace, consecrating all your powers and faculties to his service and glory; and you engage that through the assistance of His Spirit, you will cleave to Him as your chief good, that you will give diligent attendance to His word and ordinances, that you will seek the honor and interest of his kingdom, and that henceforth, denying all ungodliness and every worldly lust, you will live soberly, righteously, and godly in the world.

This you profess and engage. [Here the members of the Church will rise.]

In consequence of these professions, we (the members of this Church) affectionately receive you to our communion, and in the name of Christ declare you entitled to all its privileges. We welcome you to this fellowship with us in the blessings of the gospel, and on our part engage to watch over you in love and seek your spiritual good, so long as you shall continue among us. And now, beloved in the Lord, let it never be forgotten that you have come under solemn obligations from which you cannot escape. Wherever you go, these vows will be upon you. The Lord guide and preserve you till death, and at last receive you and us to that blessed world where our love and joy shall be forever perfect. *Amen.*

## Manual of the Central Congregational Church Fall River, A.D. 1884

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### STATEMENT OF DOCTRINE

*We believe* in the Father, and in Jesus Christ, His Son, and in the Holy Ghost, as the one living and true God.

*We believe* in the Scriptures of the Old and New Testaments as the Word of God, and our only rule of faith and life.

*We believe* in the sinfulness of all mankind by nature and practice.

*We believe* in the salvation provided by God, and freely offered to all men in and through Christ Jesus, as the only way of deliverance from sin and its penalty.

*We believe* in the renewing and sanctifying work of the Holy Ghost as the only source of spiritual life and growth.

*We believe* in the final redemption of those, whom the Father, by His Spirit, leads to trust in Christ as their Saviour.

*We believe* in the church of Christ, and in its Sacraments, Baptism, and the Lord's Supper, as of divine institution and authority.

*We believe* in the resurrection, and in a general judgment, when a final separation will be made between the righteous and the wicked, the former to enter into everlasting life, and the latter to go away into everlasting punishment.

In common with the great body of evangelical churches, this Church regards the foregoing statements of doctrine, as the teaching of the Scriptures, and accepts them as the expression of its doctrinal belief.

But we desire to administer this Church under the rule, and in the spirit of Christ; and to receive to membership, on confession of Him, those who give credible evidence of a new life, and of substantial agreement with us in doctrine. We have therefore adopted the following form for the admission of members:

### FORM OF ADMISSION

[The candidates shall present themselves before the pulpit, where they shall be met by the minister, who may repeat one or more of the following sentences of the Holy Scripture:]

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek



and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Matt. 11: 28-30.

And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come. And he that will, let him take the water of life freely. Rev. 22: 17.

If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. 10: 9, 10.

[The minister shall then address the candidates as follows:]

You have presented yourselves, dear friends, in this holy place, to confess the Lord Jesus Christ, and to enter into covenant with this branch of His Church. You take this step at the Master's bidding, trusting that He who began a good work in you will perfect it until the day of Jesus Christ.

#### CONFESSION OF FAITH

You believe in the Scriptures of the Old and New Testaments as the word of God, and take them to be your only authoritative rule of faith and practice.

You acknowledge the one living and true God, who is revealed in the Scriptures, as the Father, the Son, and the Holy Ghost, to be your Father, your Saviour, and your Sanctifier.

Humbly repenting of your sins, and trusting in the Lord Jesus Christ for pardon and acceptance with God, you rest all your hope of salvation upon His atoning sacrifice in your behalf.

You recognize the necessity of a divine renewal, and you believe that the Holy Spirit has wrought this good work in you.

In seeking this personal connection with the Church of Christ, you acknowledge that its ordinances of Baptism and the Lord's Supper, together with a devout observance of the Lord's Day, are Christ's most loving requirement of you.

*Is this your confession?*

[Those who have received household baptism are then addressed as follows:]

Having been baptized in your childhood, you do now take upon yourself the obligations recognized in your baptism, and by this your voluntary act, renew the consecration of yourself to God. The God of all grace, who hath called you unto His eternal glory by Christ Jesus, confirm you unto the end that you may be blameless in the day of our Lord Jesus Christ. *Amen.*



[Those about to be baptized are addressed as follows, after which the ordinance will be administered:]

Acknowledging the divine authority of Christian Baptism, you now receive it as the sign of the washing of regeneration, which you trust has been wrought in you by the Holy Spirit, and as a seal of your covenant with God.

#### COVENANT

And now you, who make this confession, do heartily and unreservedly surrender yourselves to God, in the everlasting covenant of His grace, consecrating all your faculties and powers and possessions to His service and glory. And you promise, that through the assistance of His Spirit, by faith in Christ, you will cleave to Him as your chief good; that you will give diligent attention to His word and to His ordinances, such as prayer in secret, prayer in the family, and the worship of His House, both public and social; that you will seek in all things the honor and interest of His kingdom; and that henceforth denying ungodliness and worldly lusts, you will live soberly, and righteously, and godly in this present world.

*Is this your covenant?*

[Here those to be received by letter will, with those admitted on confession of faith, unite in the following covenant with the Church:]

You solemnly promise to walk with this Church, in a spirit of forbearance and brotherly kindness, attending its worship, partaking its fellowship, upholding its government, sharing its support, avoiding everything which may bring reproach upon its honor, and striving to do all in your power by an earnest christian life, and by faithful co-operation with its members, to promote its purity, peace, and prosperity.

*Do you thus covenant with us?*

#### RESPONSE OF THE CHURCH

[The Church will rise and repeat:]

We, the members of this Church, do most affectionately receive you to our communion. We own you, from this hour, our kindred in Christ. We break with you the bread, and drink with you the cup, at the table of the Lord, in token of our recognition of your membership with us in the Household of Faith. We give you glad welcome to all the ordinances and privileges of this House of God. We pledge to you all that Christian fellowship, helpfulness and coöperation which you have promised to us.

[The minister shall say while giving each one the right hand of fellowship:]

Beloved in the Lord, ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God,

being built upon the foundations of the Apostles and Prophets, Christ Jesus Himself being the chief corner stone.

[The minister and Church will repeat:]

For this cause, we bow our knees unto the Father, from whom every family in Heaven and on Earth is named, that He would grant you according unto the riches of His glory; that you may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith, to the end that you being rooted and grounded in love, may be strong to apprehend, with all the saints, what is the breadth, and length, and height, and depth, and to know the love of Christ, which passeth knowledge, that you may be filled unto all the fullness of God.

Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the Church, and in Christ Jesus, unto all generations forever and ever.

I BELIEVE in God, the Father Almighty,  
 Maker of heaven and earth,  
 AND in Jesus Christ his only Son our Lord,  
 Who was conceived by the Holy Ghost,  
 Born of the Virgin Mary,  
 Suffered under Pontius Pilate,  
 Was crucified, dead and buried.  
 The third day he rose from the dead,  
 He ascended into heaven,  
 And sitteth on the right hand of God the Father Almighty.  
 From thence he shall come to judge the quick and the dead.  
 I BELIEVE in the Holy Ghost:  
 The holy Catholic Church; the communion of saints;  
 The forgiveness of sins;  
 The resurrection of the body;  
 And the life everlasting. *Amen.*

#### BAPTISMAL SERVICE

[Read or chant Mark 10: 13-17.]

And they brought unto Him little children, that He should touch them; and the disciples rebuked them. But when Jesus saw it, He was moved with indignation, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the

kingdom of God as a little child, he shall in no wise enter therein. And He took them in his arms, and blessed them, laying His hands upon them.

You have heard how the blessed Lord said in the days of His flesh, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God, and therefore, although children be unable to take upon themselves the vows of the Lord, it is both our duty and privilege to bring them unto Him, and present them for baptism, even as under the law of Moses, our Lord Himself was presented for circumcision, in order that they may receive the seal of the covenant, and be admitted in Christ's name into the fold of His Church.

#### COVENANT

You, who now present your children, to receive upon them the seal of God's covenant, confess yourselves believers in the verity and the continuance of His promise to His children, to be a Father to them, and to their seed after them. You covenant, on your part, in the presence of God, and of these witnesses, to train these children, whom He hath given you, in the nurture and admonition of the Lord; to instruct them in the knowledge of all divine truth, as you may have opportunity, but especially in the way of salvation through Jesus Christ; to walk before them daily, as God may give you grace, in the exemplification of the christian life; to seek, as your chief end concerning them, their renewal of heart, and their salvation through Christ Jesus; and to labor in all ways, with devout and prayerful endeavor, to prepare them to accomplish God's will on earth, and to enter His Home of glory above.

*Do you thus promise?*

[The minister then announcing the name of each child, will say:]

I baptize thee into the name of the Father, and of the Son, and of the Holy Ghost. Amen.

[After baptism prayer is offered by the minister, and another chant is sung by the choir, as the parents withdraw.]

NOTE. — The name of the child, together with the date of its birth and the names of its parents, should be given to the minister in writing.

## Form of Admission with Confession and Covenant, A.D. 1903

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### FORM OF ADMISSION

*All who are to be received come forward as their names are read, those who unite on confession standing, those who unite by letter being seated.*

“What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?” Micah 6: 8.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

“Thou shalt love thy neighbor as thyself.” Matthew 22: 37, 39.

“I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.” Romans 1: 16.

“With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Romans 10: 10.

#### *Dearly Beloved :*

Because you believe that it is a part of the duty and the privilege of a true christian life to give public witness to one's faith, you have come to-day to declare that you are a follower of Christ and that you desire to be received into covenant relations with his Church. We rejoice with you in your faith and purpose, and welcome you to our Church on the basis of your acceptance of our Confession and Covenant to which we ask you now to give your cordial assent.

### CONFESSION OF FAITH

I believe that God is my loving Heavenly Father, and that He has sent His Son, Jesus Christ, to reveal His character and His will, and to redeem humanity from sin.

Believing that I have been led by the Holy Spirit, I accept Jesus Christ as my Saviour, my Teacher, my Example.

I accept the Bible as the record of God's revelation of His will.

I declare it to be my purpose, with the help of the Holy Spirit, to be conscientious in regard to prayer and the study of the Bible, and to make the teachings of the Bible, especially as revealed in the life and words of Jesus Christ, the final standard for my faith; for my conduct in all business and social relations; and in my personal life.



Do you accept this statement as expressing your present faith and purpose?

*Response:* I do.

#### BAPTISM

You who now, for the first time, enter into covenant with the Church of Christ, do receive baptism, as the token of the new life wrought in you by the Holy Spirit, and as the sign of your purpose to be forever the Lord's.

*The candidate kneeling, baptism is here administered with these words:*

I baptize thee into the name of the Father, and of the Son, and of the Holy Spirit.

*To those who were baptized in childhood the pastor will say:*

You who were baptized in childhood do accept for yourselves, as your own free act, the seal of baptism, to which faith and love brought you.

*Response:* We do.

*The pastor greets those who bring letters from other churches with these words:*

Beloved in the Lord, who come to renew the vows, and the declaration of faith in Christ, which you have made elsewhere, we bid you welcome. We greet you as kinsmen in Him, and fellow-laborers in His service, and fellow-travelers to His promised rest.

We now ask you all to assent to the following

#### COVENANT

I declare it to be my purpose to be loyal to the interests of the Central Congregational Church as long as I am a member of it. I promise that — to the extent of my ability — I will conscientiously coöperate in sustaining its worship and its ordinances by my attendance and fellowship; in upholding its good name by a careful christian life; and in forwarding its work by my sympathy and financial support.

Do you enter cordially into this covenant?

*Response:* I do.

*The Church rises and repeats:*

We, the members of the Central Congregational Church, do most affectionately receive you into our communion, and renew, with you, our covenant. We break with you the bread, and drink with you the cup, at the table of the Lord, in token of our recognition of your membership with us in this household of faith. We give you welcome to all the duties, and all the privileges of this house of God. We pledge



to you that same loyalty and fellowship and helpfulness which you have promised to us.

*The pastor here extends the right hand of fellowship, after which all will repeat together:*

“For this cause we bow our knees unto the Father, from whom every family in heaven and on earth is named, that He would grant you, according to the riches of his glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God.

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen.” Ephesians 3: 14-21.

[REPRINT]

ORDER OF EXERCISES

AT THE

LAYING OF THE CORNERSTONE

NEW CHURCH EDIFICE

FALL RIVER, JULY 22, 1874

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1. — SINGING . . . . . BY THE CONGREGATION

Lord of hosts! to thee we raise  
Here a house of prayer and praise:  
Thou thy people's hearts prepare,  
Here to meet for praise and prayer.

Let the living here be fed  
With thy word, the heavenly bread:  
Here, in hope of glory blest,  
May the dead be laid to rest.

Here to thee a temple stand,  
While the sea shall gird the land:  
Here reveal thy mercy sure,  
While the sun and moon endure.

Hallelujah! — earth and sky  
To the joyful sound reply:  
Hallelujah! hence ascend  
Prayer and praise till time shall end.

2. — PRAYER . . . . . By the Pastor, Rev. M. BURNHAM

3. — READING OF THE SCRIPTURES.

4. — REPORT OF THE BUILDING COMMITTEE,

By THOMAS J. BORDEN, *Chairman*

## 5. — SINGING.

God of the universe, to thee  
 This sacred fane we rear,  
 And now, with songs and bended knee,  
 Invoke thy presence here.

Long may this echoing dome resound  
 The praises of thy name,  
 These hallowed walls to all around  
 The triune God proclaim.

Here let thy love, thy presence dwell;  
 Thy glory here make known;  
 Thy people's home, oh, come and fill,  
 And seal it as thine own.

And when the last long Sabbath morn  
 Upon the just shall rise,  
 May all who own thee here be borne  
 To mansions in the skies.

## 6. — ADDRESS . . . . . BY THE PASTOR

## 7. — SINGING.

Christ is our Cornerstone;  
 On him alone we build;  
 With his true saints alone  
 The courts of heaven are filled:  
 On his great love our hopes we place,  
 Of present grace and joys above.

Oh, then, with hymns of praise  
 These hallowed courts shall ring!  
 Our voices we will raise,  
 The Three in One to sing;  
 And thus proclaim in joyful song,  
 Both loud and long, that glorious Name.

Here may we gain from heaven  
 The grace which we implore,  
 And may that grace, once given,  
 Be with us evermore, —  
 Until that day when all the blest  
 To endless rest are called away.

8. — LAYING THE CORNERSTONE

By the Senior Deacons, BENJAMIN EARL, DR. NATHAN DUFFEE.

9. — PRAYER by Rev. W. W. ADAMS, of First Congregational Church.

10. — DOXOLOGY.

SINGING UNDER THE DIRECTION OF CHARLES DUFFEE.

LYMAN W. DEANE, *Organist*.

[REPRINT]

## ORDER OF EXERCISES

AT THE

## DEDICATION OF THE NEW CHURCH EDIFICE

FALL RIVER, DECEMBER 13, 1875

ORGAN VOLUNTARY.

ANTHEM, "Praise the Lord" . . . . . *Mozart*

CHOIR.

INVOCATION . . . . . Rev. THATCHER THAYER, D.D.

RESPONSE, "Ponder My Words, O Lord" . . . . . *Haydn*

CHOIR.

READING OF THE SCRIPTURES . . . . . Rev. W. W. ADAMS, D.D.

HYMN 1030 . . . . . BY THE CONGREGATION

Christ is our Cornerstone;  
 On him alone we build;  
 With his true saints alone  
 The courts of heaven are filled:  
 On his great love our hopes we place,  
 Of present grace and joys above.

Oh, then, with hymns of praise  
 These hallowed courts shall ring!  
 Our voices we will raise,  
 The Three in One to sing;  
 And thus proclaim in joyful song,  
 Both loud and long, that glorious Name.

Here, gracious God, do thou  
 Forevermore draw nigh;  
 Accept each faithful vow,  
 And mark each suppliant sigh;  
 In copious shower, on all who pray,  
 Each holy day, thy blessings pour.



Here may we gain from heaven  
The grace which we implore,  
And may that grace, once given,  
Be with us evermore, —  
Until that day when all the blest  
To endless rest are called away.

SERMON . . . . . Rev. R. S. STORRS, D.D., Brooklyn, N. Y.

HYMN 1016 . . . . . BY THE CONGREGATION

Oh, bow thine ear, Eternal One!  
On thee our heart adoring calls;  
To thee, the followers of thy Son  
Have raised, and now devote these walls.

Here let thy holy days be kept;  
And be this place to worship given,  
Like that bright spot where Jacob slept,  
The house of God, the gate of heaven.

Here may thine honor dwell; and here,  
As incense, let thy children's prayer,  
From contrite hearts and lips sincere,  
Rise on the still and holy air.

Here be thy praise devoutly sung;  
Here let thy truth beam forth to save,  
As when, of old, thy Spirit hung,  
On wings of light, o'er Jordan's wave.

And when the lips, that with thy name  
Are vocal now, to dust shall turn,  
On others may devotion's flame  
Be kindled here and purely burn!

DEDICATORY PRAYER BY THE PASTOR . . . . . Rev. M. BURNHAM

ANTHEM, "How Beautiful are Thy Dwellings" . . . . . *Leach*

CHOIR.

DOXOLOGY.

BENEDICTION.

CHURCH FORMED NOVEMBER 16, 1842

FIRST CHURCH EDIFICE BUILT, 1844

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*First Pastor*

REV. SAMUEL WASHBURN

*Second Pastor*

REV. ELI THURSTON, D.D.

*Present Pastor*

REV. MICHAEL BURNHAM

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“I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD OF HOSTS. THE SILVER IS MINE, AND THE GOLD IS MINE, SAITH THE LORD OF HOSTS. THE GLORY OF THIS LATTER HOUSE SHALL BE GREATER THAN OF THE FORMER, SAITH THE LORD OF HOSTS: AND IN THIS PLACE WILL I GIVE PEACE, SAITH THE LORD OF HOSTS.”—*Haggai* 2: 7-10.

[REPRINT]

## OUR CHURCH MESSENGER

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### CENTRAL CONGREGATIONAL CHURCH

Cor. Rock and Franklin Streets

Fall River, Mass.

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REV. WILLIAM ALLEN KNIGHT, *Pastor*. Residence, 87 School Street.

REV. EDWIN A. BUCK, *Parish Missionary*. Residence, 114 Prospect Street.

REV. GEORGE W. HINMAN. *Foreign Missionary*, Residence, Shaowu, China.

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*"Worship the Lord in the Beauty of Holiness."*

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### Week of February 12-19, 1899

OUR CHURCH MESSENGER. — Its mission is to free the pulpit from announcements; to reach the whole parish with messages and items about our church life; to preserve matters of interest for reference. Put notices into the box at the cloister door or send them to Miss N. EVELYN BUCK, 114 Prospect St., not later than Thursday evening. CHESTER D. BORDEN, Business Manager.

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#### Regular Meetings

SUNDAY — Public Worship at 10.30 A.M., in the auditorium.

Bible Schools: 9.15 at the Mission; 12.05 in the Chapel and church.

Chinese C. E. Society at 1 P.M., in the North Parlor.

Fathers and Mothers' Bible Class at 2.30 in the Mission.

Y. M. C. A. meeting at 4 P.M., in Music Hall.

Preaching Service at 5.45 P.M., at the Mission.

Y. P. S. C. E. meeting at 6 o'clock in the Chapel.

General Preaching Service at 7 o'clock in the auditorium.

TUESDAY — Prayer-Meeting at 7.30 at the Mission.

WEDNESDAY — Junior C. E. Society at 4.30 P.M., in the South Parlor.

THURSDAY — The General Prayer-Meeting at 7.45 P.M. in the Chapel.

FRIDAY — Temperance Meeting at 7.45 P.M. at the Mission.

**Particulars**

Home Missionary Collection will be taken at the close of the morning service.

Bible school lesson topic is "Christ's Divine Authority." John 5: 17-27.

Y. M. C. A. have a special service for men in the Music Hall. All men are welcome.

Y. P. S. C. E. have their missionary meeting this evening. Subject, "A Missionary Church." Acts 13: 1-12.

Wednesday, the Juniors will meet in the Chapel. Topic, "What lesson can we learn from Christ's boyhood?" Luke 2: 40-52.

Wednesday evening at 7.45 the cantata entitled "The Happy Family of Father Time," will be given by the Mission School Primary Department in the church chapel.

Thursday evening, in the general prayer and conference meeting, we will have a missionary concert on "Ceylon, the Key to India."

Friday. Monthly social supper at 6.30.

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**Pastor's Page**

Our missionaries have reached China. The clerk's annual report for the national year book is reassuring. Central Church received 56 new members in 1898. We lost 5 by letter, 7 by death. We gave \$1,275 to foreign missions. We gave \$3,280 to home missions. This does not include the salary of our parish missionary. We gave \$84 to the Educational Society. We gave \$77 to the Church Building Society. We gave \$513 to the American Missionary Association. We gave \$117 to the Sunday-School Society. We gave \$2,047 to other christian and philanthropic work. We gave, in all, to benevolence, \$7,492. Our parish expenses were about \$10,000. The clerk reports that 450 families looked to the pastor for ministry. We are glad he has reached a definite conclusion. Pastor's 'phone, 255-3.

Speak with Mr. Walter E. Dow concerning the Home Department of the Bible School.

Next Sunday evening Mr. DeMotte, of the Y. M. C. A. lecture course, will speak in our general service.

It was a furious night, but a fine cottage meeting was held Wednesday evening. Next Wednesday, at 7.30 P.M., another will be held at 405 Warren Street. Be there, brethren of the neighborhood.

Dr. Clark who speaks to-day, is at the head of our National Home Missionary Society. He knows a thousand and one things of interest to us. Meet him and ask him anything you would like to know about.

Twenty-seven dollars and fifty cents have gone this week from Central Church to the support of the Chinese missionary for New England; \$5 from the Senior Endeavor Society, \$10 from the Chinese Society; the remainder was individual.

A delightful letter has just come from Miss Yeomans of Fiske describing how the contents of our recent box were utilized. We wish the whole Church could hear it. It will be read Friday afternoon or evening; perhaps at the supper table. It would be a good condiment.

**SPECIAL.** — The February social supper comes next Friday evening at 6.30. About 7.45 an entertainment will begin in the Chapel, a genuine Old Folks' Concert. That word *genuine* tells the whole story. The suppers are excellent, the fellowship is hearty, the attendance is large, the old folks' concert will be — genuine. Parishioner, it is all for you. The women meet for work at two o'clock.

Sunday morning, March 5, is the next opportunity for being received into church fellowship. Next Thursday evening is the regular conference meeting for those who are thinking of coming into membership. We want you to come; you who desire to live the Christian life; Christ wants you to come; it is his method to bring his followers into companies. Now, will you not decide the matter and come? We receive either by church letter or by confession of Christ as Lord.

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#### First Hinman Letter from Asiatic Soil

On a beautiful picture-postal card, the following arrived this week:

YOKOHAMA, January 16, 1899.

After a week and a half of very stormy weather, culminating in a gale of extreme violence for one day, we reached Yokohama this morning, four and a half days late. We suffered very little from seasickness; and have to-day enjoyed a pleasant ride about town in jinrikishas. It is a beautiful place. With kindest regards,

GEORGE W. HINMAN.

To-night at seven o'clock we shall have a twenty-five minute song service, familiarizing ourselves with the choice songs in the new service book. Then we will have a twenty-minute sermon, leaving time for a



fifteen-minute after-meeting in the South Parlor. It will be a good meeting if the night is bad and there are only 200 present, but it will be still better if the night is good and twice that number are present. What say you who are able to come regardless of weather, to a good hearty gathering to-night? Will you help by being there? Take your nap before you come, for you will not find this meeting a good place for that. So, come to enjoy it.

The pastor notes with pleasure the regular attendance in our general services of brethren from the Armenian department of our Bible School. Some of the most regular are not members of this Church, but they are welcome to our fellowship. With the excellent workers who have recently joined the teachers in this department, our Church may feel confident concerning the ministry afforded these Christians from a New Testament land.

The first anniversary of our Chinese Endeavor Society was held last Sunday. It began with two active and two associate members. The present membership is fifteen. The average attendance for the year is twenty-five; the total contributions \$38.69, of which \$13 went to help build a church in Nam Tsin, China, and \$17 towards the support of Mr. and Mrs. Hinman at Shaowu. The attendance of members has been  $16\frac{1}{2}$  per cent higher than that of the banner society of the Fall River district. The society has enrolled now, and intends to win the banner. The members attend our public services regularly.

Our assistant in the Pleasant Street Mission, Mr. J. B. Richardson, has been called to be pastor's assistant in the Thirty-fourth Street Reformed Church of New York. The call was so pressing that his engagement was dated from February 1, with the request that he come at once. Our Standing Committee therefore granted his request for immediate release, and he went to New York on Thursday. Mr. Richardson said in his letter of resignation: "The years here have been years of great joy, and will simply be invaluable to me in my future life." The Church Committee gave a testimonial to the pastor, Rev. John H. Elliott, closing: "He has been earnest, faithful, and efficient, giving evidence of personal Christian experience and growth, as well as of love for the cause in which he is steadily growing in adaptation and resources." The new position affords a large increase of salary, and all in all is such that the many among us who will miss him, may rejoice in the marked advantages in his life work which the change affords. His duties at the Mission will be divided among good lay workers of our Church.

[REPRINT]

OUR CHURCH MESSENGER

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CENTRAL CONGREGATIONAL CHURCH

Cor. Rock and Franklin Streets

Fall River, Mass.

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REV. WILLIAM ALLEN KNIGHT, *Pastor*. Residence, 87 School Street.

REV. EDWIN A. BUCK, *Missionary Emeritus*. Residence, 114 Prospect Street.

REV. GEORGE W. HINMAN, *Foreign Missionary*. Residence, Foochow, China.

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*"Worship the Lord in the Beauty of Holiness."*

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Week of May 7-14, 1899

Regular Meetings

SUNDAY — Public Worship at 10.30 A.M., in the auditorium.

Bible Schools: 9.15 at the Mission; 12.05 in the Chapel and church.

Chinese C. E. Society at 1 P.M., in the North Parlor.

Fathers and Mothers' Bible Class at 2.30 in the Mission.

Y. M. C. A. meeting at 4 P.M., in the Gymnasium on Pine Street.

Preaching Service at 6.00 P.M., at the Mission.

Y. P. S. C. E. meeting at 6.30 o'clock in the Chapel.

General Preaching Service at 7.30 in the auditorium.

TUESDAY — Prayer-Meeting at 7.45 at the Mission.

WEDNESDAY — Junior C. E. Society at 4.30 P.M., in the South Parlor.

THURSDAY — The General Prayer-Meeting at 7.45 P.M., in the Chapel.

*These Meetings are for all. A cordial welcome to all, in Christ's name.*

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Particulars

The Lord's Supper will be administered at the close of the morning service.

Bible school lesson is found in John 15: 1-11. Subject, "The Vine and the Branches."

The Y. M. C. A. meeting, held in the gymnasium, will be addressed by Mr. C. V. S. Remington.

Y. P. S. C. E. topic, found in Rom. 2: 1-11, is "Patient Continuance in Well-doing."

The Juniors' question to be answered Wednesday is, "What are some little talents to be used for Christ?" Matt. 25: 14-30. Business meeting.

Thursday is the regular missionary meeting.

Friday evening is the Church Committee meeting.

---

#### Pastor's Page

'PHONE 255-3

An interesting letter from Mr. and Mrs. Hinman comes as the "Messenger" goes to press. It will be read in the monthly missionary meeting next Thursday evening.

Will pew-holders kindly remember on coming into the morning service, to mention to the ushers that they can welcome one or more in their pew for that service? It will prove a helpful habit.

The topic Thursday evening is, "Our new national possessions and what American churches are preparing to do for their betterment." Several men who have kept informed on these movements will speak.

The new Executive Committee of the Men's League consists of the officers, Wm. M. Batt, Thomas R. Whipp, and Benjamin B. Earl, together with Walter C. Hadley, Samuel Smith, M. Hartwell Adams, and George S. Brigham.

According to a vote of the last church meeting, the committee for visitation of the sick and needy was enlarged by two members, Mrs. D. H. Cornell and Mrs. George Congdon being chosen to this very important committee.

The General Association of the Congregational churches of Massachusetts holds the ninety-seventh annual meeting in the First Church of Brockton, May 16-18. Can you not manage to take in something of this occasion? Speak with any of the deacons or the pastor if you are thinking about trying to do so.

Kasper Asadoorian and Asadoor Garabedian, who took church letters from this Church some time ago on returning to their native land (Armenia, Turkey), lost their letters in the outrages then perpetrated in that country. Having returned to this city, they were by vote of the Church last Monday evening restored to full membership here.

To-night we shall have a service for all to have part, prepared and printed for this evening service. The pastor's short address will be on "Henry Drummond and Rudyard Kipling — two young men and their strange religious might." Two or three Sunday evenings will be thus occupied under the auspices of the Men's League. Of course you know how much good it does for you to be there. We do our part the best we can. If you want to see this meeting effective these May evenings, will you come and join in the short, carefully prepared service?

"Will you not give us a few words, some time, on when NOT to give?" said an earnest parishioner a little while ago. It has become necessary to say that solicitors who come in at random, about whom we know nothing, whose credentials are signed by men we do not know, are not men to whom we can safely give. Most of us have learned to our sorrow the worthlessness of recommendations as a rule, even from men whose names we know. A man has been soliciting funds lately, giving the impression that the pastor had sent him. The pastor never saw the fellow nor heard of him before. We hope our people will not give to men without authoritative CREDENTIALS.

To-day the Sunday school so long held in the Mission building meets for the last time in those rooms of blessed memories. Naturally we all feel the sadness of such a "last time." But let us each and all set our faces cheerfully, joyously, toward the good days that are before, with deep gratitude to the Father in heaven for the long years of His loving kindness in the old Mission building. In the beautiful Chapel of Central Church, the morning school will keep classes and teachers together, and much of the life which has centered in the Mission building can go on just the same. The Fathers and Mothers' Bible Class is already happily planning to enjoy the Bible-class room in the Chapel. Their first meeting there is held to-day. The kindergarten, with its group of children appealing to any onlooker's heart, has been provided for, temporarily, in a public-school building recently sold. Mr. Buck will have his desk and office hours in the room of the Chapel by the Rock Street entrance. He has planned with the Church Committee to confer there with all who wish to see him, and to aid as he has so long done, in the visitation of our members, so many of whom he knows as a father. So, all in all, everything is completely provided for, and from this week onward we move forward with the activities which for a generation we have maintained on Pleasant Street, consolidated with the activities centering in the home church. Surely, God who knows our hearts will lead us to the large achievements which this combination of forces prepares us to attain in the days that are before.



[REPRINT]

*“ Here let no man be stranger ”*

## THE CENTRAL CONGREGATIONAL CHURCH

FALL RIVER, MASS.

*Week beginning October 25, 1903*

Central Church extends a cordial welcome to every stranger who enters its doors.

If you are here for a day only, the pastor will be glad to meet you. May you take with you, from the service, new strength and purpose for the duties of the week.

If you are to make your home in the city, we shall be glad to number you among the regular attendants at our services. Kindly give your name and address to one of the ushers, or better still, tarry for a moment at the close of the service that the pastor may have an opportunity to meet you.

Pastor, CLARENCE F. SWIFT, D.D.

Residence, 339 Lincoln Avenue.

Telephone, Bell 735-3.

Hours at the Chapel, Thursday, 2.30 to 5.30.

Pastor's Assistant, Mrs. MARY H. SMITH.

Residence, 303 High Street.

Telephone, Bell 481-22.

Hours at the Chapel, Saturday, 2 to 5.

Church Telephone, Bell 618-2.

Mr. James W. Brigham, treasurer of the Society, will be in the South Parlor before and after the morning service, and will be glad to confer with any persons for their accommodation with sittings in the church.

*Sunday Services*

## 10.30. MORNING WORSHIP.

Organ — “ Chorale Prelude.”

*Deshayes*

Doxology.

Invocation and Lord's Prayer.

Anthem — “ There is a blessed home.”

*Marks*



Responsive Reading.

Gloria.

Scripture — 1 Thess. 5: 1-28.

Hymn 311 — "Nearer, my God, to thee."

Prayer.

Response — "The sacrifices of God."

Offering.

Prayer of Consecration.

SERMON — "God, our Redeemer." 1 Thess. 5: 9.

Hymn 257 — "Come, said Jesus' sacred voice."

Benediction.

Organ — "Prayer."

*Wagner*

7.00. EVENING WORSHIP.

Organ — (a) "Offertory in A."

*Batiste*

(b) "Adagio."

*Dunham*

Beatitudes. (Congregation standing.)

Prayer.

Response.

Hymn 332. (Congregation seated.)

Scripture.

Anthem — "Sing Alleluia forth."

*Buck*

Offertory — "Lied."

*Wolstenholme*

Prayer of Consecration.

Solo and Chorus — "Jesus, Saviour, I am thine."

*Steane*

Hymn 625 — "O Paradise, O Paradise."

SERMON — "The Average Man and his Recreation." Mark 6: 31.

Quartet — "Nearer, my God."

*Schilling*

Benediction.

Organ — Postlude.

*Dunham*

9.15. Morning Bible School.

12.05. Noon Bible School. Lesson for to-day — "The Blessing of Forgiveness." Psalm 32.

1.10. Chinese C. E. Society in the North Parlor.

2.30. Fathers and Mothers' Bible Class in the Chapel.

3.00. Y. M. C. A. Boys' Meeting.

4.00. Y. M. C. A. Men's Meeting. Address by Albert L. Blair of Boston. Subject — "The Citizen King." Music by First Baptist Church Quartet.

8.00. Y. P. S. C. E. in the South Parlor. Topic: "What the Bible Teaches about Giving." 2 Cor. 9: 6-11; 8: 23, 24. (Missions.)

**During the Week****MONDAY**

7.00 P.M. Y. M. C. A. Bible Study Classes at the Association Rooms. At 6.30 supper is served for 10 cents to those who desire it. These classes are open to all men, whether members of the Association or not.

**WEDNESDAY**

The Central Church is the host, this week Wednesday, for the Taunton Conference. Sessions are to be held at 9.45 A.M. and 1.15 P.M. The theme for consideration is "The Sunday Service," various phases of which are to be presented and discussed. Albert F. Dow and Henry H. Earl are the elected delegates from our Church.

The Woman's Home Missionary Association will hold its Twenty-fourth Annual Meeting in Park Street Church, Boston, on Wednesday, October 28, 1903, at 10.30 A.M. and 2 P.M. Annual reports will be read, and the election of officers will take place. Mrs. Margaret Sangster, President Mary E. Woolley, Mrs. A. G. West, President W. F. Slocum, Secretary C. J. Ryder, Secretary C. H. Richards, will be among the speakers. A Young Ladies' Hour will open the afternoon session. A full attendance is desired. Ladies will bring a box lunch.

**THURSDAY**

7.45 P.M. Midweek Service. This is to be a "Bible School" service, and glimpses of the State Convention at Brockton will be given by our delegates and others.

**FRIDAY**

2.30 P.M. Special Meeting of the Ladies' Beneficent Society to finish up the work for the box which is to be sent to Michigan. All articles for the box should be sent in before Saturday, October 31.

**SATURDAY**

3.00 to 6.00 P.M. The Junior Willing Helpers will give a Japanese Tea in the Vestry of the First Congregational Church. Admission, 10 cents.

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**Notes****"WHENCE CAME OUR BIBLE?"**

On the five Monday evenings of November, the pastor is to give a series of talks on the Bible, aiming to present a rational, usable view

of its character, origin — divine and human — and the best way to use it.

These talks are planned especially for the benefit of our Bible School teachers, but the doors will be opened for any who are interested.

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#### **The Central Congregational Bible School**

The preliminary steps have been taken to unite the Morning and Noon Bible Schools into one. Friday, October 2, the officers and teachers of the Noon School voted to extend an invitation to the Morning School to unite with them. Monday, October 5, the Church Committee voted to approve whatever action seemed wise to the officers and teachers of the two schools. Sunday, October 18, the officers and teachers of the Morning School voted to accept the invitation extended by the Noon School.

The uniting of the two schools will actually take place, and the Central Congregational Bible School will become a fact, as soon as the details of the class arrangement can be attended to.

This action has become inevitable by reason of the changed condition under which the work of the Morning School has been carried on for some time. While to many it is a source of sincere regret that any change should be necessary, yet the wisdom of the new plan has approved itself to a large majority of our people, and is accepted by all in a spirit of Christian loyalty to the interests of our work as a whole.

This spirit of loyalty, which has been the open secret of the success of the Central Church in the past, is the pledge of larger and better service in the future in our Bible School work.

[REPRINT]

*“ Here let no man be stranger ”*


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THE CENTRAL CONGREGATIONAL CHURCH  
FALL RIVER, MASS.

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**Week beginning February 26, 1905**

The pastor will be glad to meet at the close of each service any strangers who may be willing to tarry a few moments. There is a welcome here for all those who will come, and there is a place for all who will enter into the life of this Church.

Pastor, CLARENCE F. SWIFT, D.D.

Residence, 339 Lincoln Avenue.

Telephone, Bell 843-3.

Hours at the Chapel, Tuesday, 2.30 to 5.30.

Pastor's Assistant, MRS. MARY H. SMITH,

Residence, 303 High Street.

Telephone, Bell 653-21.

Hours at the Chapel, Saturday, 2 to 5.

Church Telephone, Bell 618-2.

**ASSOCIATE WORKERS**

REV. EDWARD SCRIBNER COBB

MRS. FLORENCE BROOKS COBB

Niigata, Japan

Mr. James W. Brigham, treasurer of the Society, will be in the South Parlor before and after the morning service, and will be glad to confer with any persons for their accommodation with sittings in the church.

**Sunday Services**

10.20. Standing Committee meets for prayer in the pastor's room.

10.30. MORNING WORSHIP.

Organ — “ Andante ” (From Fifth Sonata)

*Merkel*

Doxology.

Invocation and Lord's Prayer.

Organ Response.

Responsive Reading — Portion 28.

Anthem — “ I will feed my flock.”

*Simper*

Scripture.

- Hymn 468 — "Jesus, lover of my soul." (Tune, "Hollingside.")  
 Prayer.  
 Response — "How sweet to pray." *Phippen*  
 Offering.  
 Prayer of Consecration.  
 SERMON — "The Divine Part of Redemption."  
 Prayer.  
 Hymn 372 — "Holy Ghost, with light divine."  
 Benediction.  
 Organ — "Hosannah." *Wachs*
- 7.00. EVENING WORSHIP.  
 Organ — "Invocation." *Dunham*  
 Hymn 583 — "I need Thee every hour."  
 Psalm.  
 Prayer.  
 Anthem — "The great day of the Lord is near." *Martin*  
 Offering.  
 Hymn 320 — "All hail the power of Jesus' name."  
 Scripture.  
 Anthem — "Saviour, when night involves the skies." *Shelley*  
 SERMON — "Jesus, our Judge."  
 Hymn 382 — "Behold a Stranger at the door."  
 Benediction.  
 Organ — "Prelude and Fugue." *Bach*
- 12.00. Bible School. Lesson for to-day — "The Miracle of the Loaves and Fishes." John 6: 1-14.
- 1.00. Chinese C. E. Society in the North Parlor.  
 2.30. Fathers and Mothers' Bible Class in the Chapel.  
 3.45. Y. M. C. A. Men's Meeting.  
 6.00. Y. P. S. C. E. in the Chapel. Topic: "Heroes of Home Missions — what they teach us." Jer. 1: 7-19.

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### During the Week

#### MONDAY

Dr. Dunning gives the closing lecture of his series on "John's Gospel of Jesus, the Christ," in the Chapel at 7.45.

The regular business meeting of the Church will be held in the church parlors at 7.30 o'clock.

#### TUESDAY

7.00 P.M. The Christian Endeavor Society will give their annual supper and social, in the parlors. Tickets, 20 cents.



## WEDNESDAY

9.30 A.M. Regular meeting of the Relief Committee in the Chapel.

## THURSDAY

7.45 P.M. Midweek Service. The meeting this week is for the service preparatory to the communion service next Sabbath morning. Let every member try to be present. The pastor will speak on "The New Passover."

At 7.15 o'clock the Standing Committee will meet, for mutual acquaintance and fellowship, those who are to unite with us next Sabbath.

## FRIDAY

2.30 P.M. Regular meeting of the Ladies' Beneficent Society. Sewing for the Children's Home.

The ladies would like all articles for the box which is to be sent South, left at the church this week, as it is to be packed Saturday.

7.45 P.M. The regular monthly meeting of officers and teachers of the Bible School will be held in the South Parlor. This is *important*.

---

Notes

The sermon this evening presents an entirely new phase of Christ's character and work, — Jesus, our Judge. Yet it is a feature of his work which is vital to a complete knowledge of him.

The hearts of our people go out in tenderest sympathy to Dr. Eldridge Mix and his daughter in their great sorrow at the death of Mrs. Mix. Dr. Mix, during his pastorate from 1882 to 1890, was a Messenger of Consolation to many homes in Central Church and we all pray that strength and comfort may be granted to him in full measure in his time of need.

[REPRINT]

## MONTHLY MISSIONARY MEETINGS

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### THURSDAY EVENINGS

SEASONS OF 1903-04 AND 1904-05

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## ANNOUNCEMENT OF TOPICS AND SPEAKERS

FOR THE

## MONTHLY MISSIONARY MEETINGS

OF THE

CENTRAL CONGREGATIONAL CHURCH

FALL RIVER, MASS., 1903-1904

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"The restless millions wait  
That light, whose dawning maketh all things new;  
Christ also waits, but men are slow and late;  
Have we done what we could? Have I? Have you?"

---

### General Theme

#### "The Progress of the Kingdom"

October 8. "THE CALL FOR THE KINGDOM."

What the non-Christian world lacks, which Christianity can supply.

Political . . . . . Henry H. Earl

Social . . . . . Mrs. Clarence F. Swift

Religious . . . . . Clarence P. Emery

November 5. "THE RESPONSE OF THE KINGDOM."

A survey of what all Christian denominations are doing for the world.

Asia . . . . . Clarence F. Swift

Europe . . . . . Mrs. E. C. Gifford

Africa . . . . . Clinton V. S. Remington

America . . . . . Mrs. J. F. Jackson

December 3. "THE RESPONSE OF THE PILGRIMS."

A survey of what Congregationalists are doing abroad.

China and Japan . . . . . Andrew Borden

Turkey and Papal Lands . . . . .	Mrs. G. S. Eddy
Africa, India, and the Islands . . . .	Mrs. G. S. Brigham

## January 7. "THE RESPONSE OF THE PILGRIMS."

A survey of what Congregationalists are doing in the United States.

Congregational Home Missionary Society . . . . .	Mrs. A. N. Lincoln
American Missionary Association . .	Albert F. Dow
Congregational Sunday-School and Publishing Society . . . . .	Chas. F. Borden
Congregational Church Building Society . . . . .	Geo. O. Lathrop
Congregational Education Society . .	Miss Carrie S. Chace

## Paths of Progress

## February 4. EVANGELISTIC.

A preacher's Sunday in Turkey . . .	Chas. H. Wells
A "Tour" in Japan . . . . .	Miss Jessie L. Foster
Christian Endeavor in China . . . .	Roy McLeod
A Bible Woman's Work in India . .	Mrs. A. J. Abbe

## March 10. EDUCATIONAL.

A Kindergarten in Kobe, Japan . . .	Miss Mary R. Buck
A Village School in Turkey . . . . .	Miss Margaret J. Thompson
Training Teachers in Jaffna College, Ceylon . . . . .	Edward S. Hawes
An Industrial School in Africa . . .	J. Edgar Borden

## April 7. HUMANITARIAN.

A Doctor's Opportunity . . . . .	Wm. J. Davison
A Hospital in Madura, India . . . .	Augustus W. Buck
Famine Relief in India . . . . .	Chester D. Borden
Helping the Homes . . . . .	Mrs. Arthur Anthony

## May 5. INCIDENTAL RESULTS OF MISSIONS.

Language . . . . .	Miss Anna H. Borden
Science . . . . .	Arthur S. Tuttle
Civil life . . . . .	Chas. J. Holmes
Commerce . . . . .	Clarence F. Swift

## June 3. WHAT HAS CENTRAL CHURCH DONE?

For Fall River . . . . .	Walter E. Dow
For the United States . . . . .	Mrs. J. E. Osborne
For the World . . . . .	Richard B. Borden

[REPRINT]

"THE SUNRISE KINGDOM"

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TOPICS AND SPEAKERS

FOR THE

MONTHLY MISSIONARY MEETINGS

OF THE

CENTRAL CONGREGATIONAL CHURCH

FALL RIVER, MASS., 1904-1905

---

"No subject for study will give culture more than the study of missionary work. Philistinism is provincialism, and nothing opposes provincialism and broadens sympathy as does the study of missions."

— *Prof. Irving Wood.*

---

**General Theme**

**"The Sunrise Kingdom"**

**A Study of Japan — Past, Present, and Future**

The first paper of each evening deals with Japan itself, without any reference to the work of the Christian forces.

The second paper deals with some phase of Christian work in Japan.

The latest news in the missionary world will be given each evening, Mr. Henry H. Earl having charge of the foreign news, and Mrs. Clarence F. Swift of the home news.

SEPTEMBER 22

Address by Mr. Edward Scribner Cobb, our Associate Worker in Japan.

NOVEMBER 3

Report by the Pastor of the meeting of the American Board at Grinnell, Iowa.

DECEMBER 1

Geography and Climate of Japan . . A. J. Abbe

The Beginnings of Christian Work . Miss Barbara G. Thompson

Latest News from the Home and Foreign Fields.

## JANUARY 5

The People of Japan . . . . . James F. Jackson  
 A Sketch of Congregational Work . . Miss Isabel J. Fraser  
 Latest News from the Home and Foreign Fields.

## FEBRUARY 3

Outline of Japan's History . . . . Mrs. H. K. Braley  
 Neesima and the Doshisha . . . . James W. Brigham  
 Latest News from the Home and Foreign Fields.

## MARCH 9

The Religion of Japan . . . . . Rev. G. A. Beebe  
 Educational Work in the Missions . . Mrs. W. D. Fellows  
 Latest News from the Home and Foreign Fields.

## APRIL 6

The Homes of Japan . . . . . Mrs. Geo. S. Brigham  
 Evangelistic Work in the Missions . . Benjamin B. Earl  
 Latest News from the Home and Foreign Fields.

## MAY 11

Japan's Educational System . . . . Miss Anna H. Borden  
 The Kumi-ai Churches . . . . . Harold M. Barker  
 Latest News from the Home and Foreign Fields.

## JUNE 8

Japan Commercially . . . . . Elmer B. Young  
 Results and Outlook . . . . . Clarence F. Swift  
 Latest News from the Home and Foreign Fields.



[REPRINT]

BIBLE SCHOOL

---

CONSTITUTION AND BY-LAWS

OF THE

CENTRAL CONGREGATIONAL BIBLE SCHOOL

FALL RIVER, MASS.

---

ADOPTED NOVEMBER 6, 1903

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**Preamble**

This Association is formed in accordance with and subject to the "Standing Rules of the Central Church of Fall River," Section 6 (Officers), and Section 1 (Instruction).

It is a reorganization of the "Sabbath school," established at the organization of the Church in A.D. 1842.

It adopts the following Articles as its Constitution and By-Laws.

ARTICLE I

NAME

This organization shall be called the Central Congregational Bible School.

ARTICLE II

OBJECT

The object of this Bible school shall be to gather as many as possible into its several departments for the study of the Bible, with the double purpose in view of bringing souls to Christ and building up souls in Christ. It may engage in such other christian work as is consistent with this object.

ARTICLE III

MEMBERSHIP

Section 1. Any person may be enrolled as a member after an attendance of four consecutive Sundays, subject to the approval of the Superintendent.

Sec. 2. Any member absent four consecutive Sundays shall be dropped from the roll, provided the teacher of the class, after due inquiry and consultation with the superintendent, deems it wise to do so.

## ARTICLE IV

## DEPARTMENTS

Section 1. The school shall be divided into eight departments: the Primary, Junior, Intermediate, Senior, Adult, Normal, Home, and Chinese departments.

Sec. 2. The Primary Department shall consist of those under nine years of age.

Sec. 3. The Junior Department shall consist of those from nine to thirteen years of age. It shall be divided into four grades, the members remaining in each grade one year.

Sec. 4. The Intermediate Department shall consist of those from thirteen to seventeen years of age. It shall be divided into four grades, the members remaining in each grade one year.

Sec. 5. The Senior Department shall consist of those from seventeen to twenty-one years of age. It shall be divided into four grades, the members remaining in each grade one year.

Sec. 6. The Adult Department shall consist of all those twenty-one years of age and over. It shall be composed of such classes as may be formed from time to time, subject to the approval of the Executive Committee.

Sec. 7. The Normal Department shall consist of those who wish to fit themselves to teach.

Sec. 8. The Home Department shall consist of all those who, for good reasons, cannot attend the sessions of the school, but study the lessons one-half hour weekly at their homes.

## ARTICLE V

## OFFICERS AND COMMITTEES

Section 1. The officers shall be a superintendent, one or more assistant superintendents, eight department supervisors in charge of the several departments, and the following officers: a secretary, treasurer, librarian, and historian.

Sec. 2. The Board of Managers shall consist of the officers above-named, and the teachers in all departments, with the pastor as chairman.

Sec. 3. The Executive Committee shall consist of the officers as named in Article V, Section 1.

Sec. 4. There shall also be the following sub-committees, appointed by the Board of Managers:— a Finance Committee of three, and an Instruction Committee of five.

ARTICLE VI

ELECTION OF OFFICERS

Section 1. The superintendent and assistant superintendents shall be chosen annually in the following manner: — They shall be nominated by the Board of Managers at a meeting called for the purpose at least one week previous to the annual meeting of the Church. This nomination shall be presented to the Church at its annual meeting, and if confirmed at that meeting, the nominees shall serve for the ensuing year.

Sec. 2. The superintendent shall appoint the department supervisors, the secretary, treasurer, librarian, and historian, subject to the confirmation of the Board of Managers at its annual meeting.

Sec. 3. Department supervisors shall appoint all assistants in their departments, subject to the approval of the Executive Committee.

Sec. 4. Teachers for each department shall be appointed by the department supervisor in consultation with the superintendent.

Sec. 5. The officers chosen shall assume their duties at the close of the Promotion Day exercises.

ARTICLE VII

DUTIES OF OFFICERS

Section 1. The pastor shall preside at all meetings of the Board of Managers.

Sec. 2. The superintendent shall be the executive officer of the school, and chairman of the Executive Committee; shall have the general charge and direction of the school, subject to the Board of Managers; shall preside at all sessions of the school and at meetings of the Board of Managers in the absence of the pastor; and shall be *ex-officio* a member of all committees.

Sec. 3. The assistant superintendents shall be assigned definite work by the superintendent, reporting to him for such assignment, and being held responsible to him for its performance.

Sec. 4. The department supervisors shall have the general direction of the work in their respective departments.

Sec. 5. The secretary shall have charge of all records, papers, and lesson periodicals belonging to the Bible school, and keep a record of the same; shall keep a correct roll of membership and attendance, a record of all meetings of the school and Board of Managers; shall report to the superintendent in such manner as may be desired, and give any information that the Board of Managers may request.

Sec. 6. The treasurer shall have charge of all funds belonging to the school, and shall, upon order of the Finance Committee, pay all bills and all appropriations for benevolent work. He shall be *ex-officio* a member of the Finance Committee.

Sec. 7. The librarian shall have charge of the library, subject to such rules as the Board of Managers may adopt, and shall report to the Board at its annual meeting the condition and needs of the library.

Sec. 8. The historian shall keep an accurate history of the school, noting all matters of interest.

## ARTICLE VIII

### DUTIES OF THE BOARD, MEETINGS AND COMMITTEES

Section 1. The Board of Managers shall supervise all Bible-school work, and control all matters not otherwise provided for.

The Board shall meet annually during the week preceding Promotion Sunday in June. Special meetings may be called at any time by the superintendent or five members of the Board.

At all meetings of the Board ten shall constitute a quorum.

Sec. 2. The Executive Committee shall see to the carrying out of the plans formulated from time to time by the Board of Managers.

Sec. 3. The Finance Committee shall have in charge the raising and disbursing of all moneys, such disbursements being subject to the general appropriations by the Board of Managers.

Sec. 4. The Instruction Committee shall outline a course of graded supplemental instruction, which course, when approved by the Board of Managers, shall be the basis of promotion from department to department, certificates of promotion being issued to scholars passing satisfactory examinations upon the same. This committee shall also recommend concerning the lesson periodicals.

## ARTICLE IX

### REPORTS OF OFFICERS

Section 1. The superintendent shall make a report of the year's work and of all matters pertaining to the interests of the school at the annual meeting of the Board of Managers.

Sec. 2. The various other officers shall make reports at the same meeting, and from time to time, as requested, to the superintendent.

ARTICLE X

PROMOTION DAY

Promotion Sunday shall occur during the month of June with such exercises as the Executive Committee shall select, the date of the same to be determined by said committee.

ARTICLE XI

AMENDMENTS

This Constitution may be amended by a two-thirds vote at any meeting of the Board of Managers, notice of such amendment having been given at a previous meeting. Any such amendments shall become a part of this constitution when approved by the Church.



## Trust in God

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"There is no unbelief;  
Whoever plants a seed beneath the sod  
And waits to see it push away the clod,  
He trusts in God.

"Whoever says when clouds are in the sky,  
'Be patient, heart, light breaketh by and by,'  
Trusts the Most High.

"Whoever sees 'neath fields of winter snow,  
The silent harvest of the future grow,  
God's power must know.

"There is no unbelief;  
And day by day and night, unconsciously,  
The heart lives by that faith the lips deny,  
God knoweth why."

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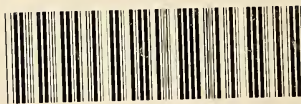
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